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# CURRENT ANTHROPOLOGICAL LITERATURE

VOLUME II



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# Current Anthropological Literature

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NO. I

## REVIEWS

### METHODS AND PRINCIPLES

*Krückenruder.* Von FRITZ GRAEBNER. (Baessler-Archiv, III, 1913, pp. 191-204.)

In his article on "Die melanesische Bogenkultur und ihre Verwandten" (*Anthropos*, 1909, pp. 726-780, 998-1032) Graebner introduced the concept of the "crutch-paddle," which was defined as having a crutch-like grip and a short, broad blade of which the greatest width is in the third nearest to its tip (l. c., p. 763). He called attention to crutch-paddles among the Carib and Arawak Indians, and to the fact that all the types of Melanesian and Indonesian blades turn up in South America (ibid., p. 1016); while in North America he found a crutch-paddle with characteristic blade on the Northwest coast (ibid., p. 1021). These resemblances served to support the theory of an ancient cultural connection between Indonesia and America. As Graebner included in his brief discussion some paddle types that did not strictly conform to his definition, it was possible to assume that the cross-handle formed the most essential part of his concept. Interpreting Graebner in this way, Dixon invoked against him the principle of limited possibilities: paddle shafts, he argued, must either end in some form of cross-handle or, broom-fashion, lack a cross-grip; hence, the recurrence of either of the only two possible forms is without historical significance (*Science*, xxxv, 1912, p. 50).

However, it appeared from a subsequent statement in Graebner's *Methode der Ethnologie* (p. 145) that the cross-grip did not completely determine his concept of the crutch-paddle. And in the amply illustrated article before us Graebner sets forth his position at greater length and with still greater clearness. The presence of a mere crutch is indeed considered of some importance since this feature is by no means universally diffused (p. 191); but stress is laid especially on the combination of the crutch with the particular type of blade defined in the previous paper (p. 193). Exceptional cases of Melanesian crutch-paddles with



non-typical blades are explained as due to Polynesian influence; on the whole the author thinks there can be no doubt that the combination of the cross-grip and "typical" blade represents a morphological and genetic unit. As it occurs in southeastern Indonesia, extending over New Guinea and a large part of Melanesia, it must be regarded as an element of the Melanesian bow-culture and the related Indonesian complex (p. 195). In Micronesia and Polynesia genuine crutch-paddles are exceptional and are best considered as variants (*Ausläufer*) of Melanesian forms. They are lacking in Africa, where, however, typical blade forms occur. Finally, Graebner notes crutch-paddles from Switzerland and Upper Bavaria in Europe; and Ostyak, Siamese, Chinese, Japanese, Bering Strait, and Aleutian forms from Asia. Making due allowance for the possible omission of relevant forms, the author is impressed with the fact that not one of the extra-Oceanian paddles mentioned combines the crutch-grip with the typical blade in the manner distinctive of Oceania.

Because this combination does not occur in other regions, Graebner regards its presence in South America—more particularly, in Guiana and the Amazon basin—as significant, that is, as evidence of Oceanian influence. Independent development, whether from technical reasons, or because of the similarity of cultural and natural conditions, is said to be impossible, whence by a process of exclusion historical contact follows as the only logical alternative. Graebner next reverts to the criteria of historical connection postulated in his *Methode*. The form criterion is considered adequate in the case discussed, that is to say, the similarity of the paddles in Oceania and America is sufficient to establish the theory of a common origin. But in addition there is the quantitative criterion, for Graebner has elsewhere noted a number of other parallels between the two cultures compared. But what, asks Graebner, was the path of diffusion? The crutch-paddle cannot have entered America by way of Polynesia, for the Polynesian forms are not very characteristic variants of the Melanesian type, which, on the other hand, is well represented in America. Hence, it must be supposed to have come in from the Northwest, the Chinese, Japanese, Aleutian, and Bering Strait paddles marking its course (200-201).

Finally, the author tests his argument by von Hornbostel's criteria of historical contact: Are the features of the crutch-paddle definitely determined? Are they unconnected with the practical end served by paddles? Are they variable? His reply is in each case affirmative. Such features as the cross-grip, the point of greatest breadth, the spine-like projection of the shaft, etc., are sufficiently definite. The crutch



cannot serve any purpose connected with paddling, as the technique of paddling is identical in paddles with and without the crutch. All parts of the paddle are variable, especially the blade, which displays an almost unlimited range ("eine in der Tat nahezu unbegrenzte Variationsbreite").

Several objections will naturally occur to most readers. The single features of the crutch-paddle, however well-determined in the initial definition, cease to be so in the further treatment accorded to them by Dr Graebner. As I pointed out some time ago ("On the Principle of Convergence in Ethnology," *Journal of American Folk-Lore*, XXV, 1912, pp. 24-42, especially p. 36 f.), even geometrically similar forms may produce very different psychological results. The problem in the classification of objects consequently is not whether they can all be brought under the same geometrical or some other concept suggested by the classifier, but whether they are assembled together by the natives themselves or are actually known to have been derived from the same form. All this applies, of course, with far greater force when the morphological resemblance between the objects compared is *nil* and they are arbitrarily made to fall under the same catchword. Perhaps the worst offence committed by Graebner in this regard is his classing the Massim paddle grip of his Fig. 17 as a variant of the simple cross-bar and as connected with the pierced grip of a Doreh paddle in his Fig. 38. Probably all other ethnologists will be inclined to connect the Massim grip with the openwork carvings of spatula handles from the same district. Whether the style of carving was first developed on the paddles and afterward transferred to the spatulas, or *vice versa*, is immaterial in this connection. The essential point is that the style is something unique and irreducible to such abstract concepts as "crutch" or "pierced handle."

What is true of Graebner's use of the "crutch" concept in this particular instance applies with equal force to his discussion of the "typical" paddle blade. When we compare the blades of Figs. 1 and 59 from the central Solomon Islands and the Rio Negro respectively, the resemblance is unmistakable, no matter how we may interpret it. But Graebner assumes that blades of very different appearance are merely variants of these "typical" forms. Granted that such variability is natural, how do we know that the process of differentiation has not taken place in the reverse direction? Why cannot the lozenge-shaped Javan blade of Fig. 11 be taken as the original Oceanian type and the shovel-like Brazilian blade of Fig. 62 as the South American prototype? Hardly any one would consider these two forms morphologically or

genetically related, but on the hypothesis of an almost unlimited variability such blades as those of Figs. 1 and 59 might of course develop convergently from the Javan and Brazilian blades respectively.

So far as the practical value of the crutch is concerned, it is clear that a cross-bar need not have any influence on the paddling process itself and yet have a utilitarian significance inasmuch as it may afford a more convenient grip. Moreover, it is conceivable that in many instances the crutch may be connected with a paddle from non-utilitarian motives, for example, by imitation of other implements with crutches, whether these do or do not exist for utilitarian reasons.

To sum up. The combination of a crutch with the "typical" blade found in South America and Oceania cannot be accepted as satisfactory evidence of historical connection even if we limit the consideration to really similar forms: (1) because the cross-grip may arise independently from various reasons; (2) because, granting the variability of paddle blades, the convergent development of similar forms must be recognized as a possibility. Here as elsewhere a disregard of obvious alternatives vitiates the author's argument. The article on *Krückenruder* should be studied by every ethnologist because hardly anywhere else has Dr Graebner taken his colleagues so fully into his confidence regarding his comparative methods; but for that very reason most readers will remain skeptical as to the results of these methods.

ROBERT H. LOWIE

*The Element of Fear in Religion.* By W. D. WALLIS, University of Pennsylvania. (Journal of Religious Psychology, July, 1912, Vol. v, pp. 257-304.)

At the beginning of the article, the author takes pains to make a distinction between religion and religious practices and beliefs. "Religion is psychological and individual," but "the particular practice and form of it may be social" (p. 260). It is "religion and religious emotion" that the author proposes to treat rather than "the manifestations of religion and religious emotions themselves."

Now, in the first place, religion and religious emotion belong in the realm of psychology, as our author realizes. Whatever treatment is given them should be according to the methods of psychology. What those methods are only a psychologist knows. The popular belief is that psychologists proceed either by the new method of experimentation, confined mostly to the sense perceptions, or by the old method of subjective self-analysis. The paper, however, does not present the results of experiments nor does it establish the conclusions by *à priori* reasoning and subjective introspection.



Our author is well acquainted with the anthropological method for he has repeatedly called attention to its misuse. Were he treating an ethnological subject such as religious belief and behavior, he would realize that there is only one proper method of procedure. First, he should take a definite region which has been carefully worked by a reliable and trained ethnologist and discover from the reports on that region what actually exists in the way of religious practices and beliefs. It would then be justifiable to point out and suggest the possible sources and causes of the practices and beliefs. When that had been done, related facts from other regions equally well authenticated and considered in their relation to other facts in that region might be compared with the results obtained in the first region.

It is certainly a misuse of ethnological method to cite the effect of the sound of the bullroarer in Australia and then the falling of a piece of bark in Alaska (p. 269). Such incidents are of ethnological value only when viewed in connection with other religious activities and feelings of the social group to which the individual belongs. But the author is not even discussing an ethnological subject. If he has concluded on some other grounds that fear is the main cause of religious emotion, why does he resort to Frazer's method of citing a multitude of disconnected happenings from all over the world, which, judging from the quoted sources, may never even have happened?

As to the main thesis, that religion has to do with the unusual and uncanny, it is only necessary to read carefully an account of the religious activities of some people who have been fully and carefully studied to realize that such causes explain but a small part of religion. The normal and ordinary sunrise has as much influence on religious feeling as does an eclipse. Religion is not a mere part of human thinking and acting, it is all of life viewed from one angle. It is not the reaction of the mind toward one sort of phenomena, but one of the attitudes of the mind toward all of life.

But it is not wise to allow what one thinks about religion to go into print even in a review. Newly gathered facts seen in new relations are sure speedily to modify and enlarge whatever view has been formulated. It is much more important that we work with safe and proper methods than that we reach correct conclusions.

PLINY E. GODDARD

*Studi di Antropogeografia Generale. I. Studi sulla distribuzione dei caratteri e dei tipi antropologici.* By RENATO BIASUTTI. Florence, 1912.

This is *anthropogeographie* in its somatological aspects. "Geographie without somatology seemeth a carkasse without life and motion: So-

matology without *Geographie* moveth, but in moving wandereth as a vagrant without certain habitation"—to adapt an old phrase—is the author's plea. This making of physical type and location "twinnes and unseparable companions" is attempted by Biasutti, who assumes little less than "to take up the whole World on his shoulders." In a series of maps, patterned somewhat after the manner of Ripley, he gives us the geographical distribution over the globe, of various physical characteristics, such as cephalic index, facial index, pigmentation, stature, etc., etc., and a concluding linguistic map. So far as he points out association of characteristics, such, for example, as the "indifferent" association between stature and pigmentation (p. 45), his treatment is neither satisfactory nor pretentious. There is little attempt to separate the unrelated characteristics from the interrelated ones. Thus, his argument that the Negrillos and Negritos are a surviving substratum out of which the types around and remote from them have developed, is pure assumption. The theory presupposes the influence of geographical environment, or of inherited spontaneous variations in order to work at all; and when we presuppose these, it must be admitted that a theory directly opposed to that of the author would fit the facts equally well. To say the least, physical environment, as a possible factor in fixing type, must be ruled out before we can talk of *paleomorphs* and *neomorphs*, if we use these terms with genetic and historical connotation. (See, for example, pp. 108-9, 121, 158-164.)

Biasutti gives the following list of characters based on his view of their comparative worth in determining type, though the arrangement is, we take it, not otherwise intended to indicate a hierarchy of values (p. 90). Less valuable: color of the skin, stature, facial index, degree of prognathism, nasal index, orbital index, and cephalic index. More valuable: structure of the hair, somatological proportions and "shape" of the body, shape of the face, type of prognathism, morphology of the nose, shape of the eye, and morphological "habitus" of the cranium.

In his method of classification, however, the author has certainly not fallen into the sins of "conceptual realism," from which physical anthropologists seldom turn away repentant to be saved. Biasutti would not classify a people unqualifiedly as dolichocephalic if that represented merely the average of diverse types; but rather as predominantly dolichocephalic type with such and such percentage of subdolichocephalic or brachycephalic. A similar method is pursued in considering hair, pigmentation, stature, etc. This makes possible a more correct classification according to actual resembling types rather than according to the type of the average, which, after all, may not be a common type.



The researches of the author as they have been embodied in his maps represent a labor and care that must have involved years of careful study. Nothing is more remote from the reviewer than the ability to pronounce upon the correctness of these maps, involving as they do a minute knowledge of the physical characteristics of practically all the known tribes of the globe. One may wonder at the completeness of them, however, in view of the very unsatisfactory literature on certain areas. The bibliography, in notes and appendix, leaves little to be desired. The author's task seems to have been done with a patience and thoroughness justly comparable to the extent of his ambitions.

W. D. WALLIS

*Evolution.* By J. ARTHUR THOMSON and PATRICK GEDDES.

*Man: A History of the Human Body.* By ARTHUR KEITH. (Both in the Home University Library of Modern Knowledge. Holt and Co., New York.)

The field of physical anthropology is one of many approaches, but none so important as the highway of comparative anatomy. Indeed it is not easy to say where the one leaves off and the other begins. It is not surprising then that among the most important contributors to physical anthropology have been some of the best anatomists—Broca and Topinard in France, Virchow in Germany, Cunningham and, more recently, Duckworth and Arthur Thomson in Great Britain. Dr Keith's *History of the Human Body* contains only one chapter of what he calls physical anthropology; the others, however, lead up to and continue the exposition of this chapter.

We have great respect for these treatises, especially for the latter. There is one use made by Dr Keith of his material, however, that seems to us highly questionable, although it has the sanction of ancient wont and use. We refer to his evidences for evolution, particularly the remnants and abnormalities that are interpreted as lingering testimony of our ancestry.

Here is some of the author's testimony together with his inferences: After describing the brain of "Joe," one of Prof. Cunningham's subjects, a microcephalic idiot, whose brain on post-mortem examination exhibited certain appearances that were really anthropoid in nature yet in complexity of pattern were simpler than those of a chimpanzee, the author says:

The posterior or occipital part of the cerebrum was particularly small; we know that it is just this part which forms a relatively large part of the brain of the primates. The fissure of Sylvius was placed obliquely, and that area of the

brain—the Island of Reil—which is submerged and hid in the fissure in the normal human brain, was exposed and its front part was continuous with the inferior frontal convolution as in anthropoids. The parts of the brain connected with speech were as small as in the anthropoid ape. It seems possible then that such a brain as that of “Joe” does represent, in a disturbed and somewhat distorted manner, an actual stage in the evolution of the human brain (pp. 109, 110).

Of course, it is possible. But, out of the great variety of brain forms as found among imbeciles, is it surprising that some one of them should show a striking similarity with the brain of the ape—supposing that it is merely variation from a normal type determined by some other condition of inheritance or environment not involving ancestral lineage? Dr Garson has shown us that even in such features as the skeletal lower limbs there is a measurable disparity between the length of right and left in all except ten *per cent.*, this percentage being diminished by four-fifths to express those instances in which both femur and tibia of each side have the same length—so far as our measuring instruments testify. We admit this variation in every phase of the body, even in the number of fingers. When shall we prefer “evolution” rather than “variation from the type” as the explanation?

The author does not always stop at monkeys, in more than one instance carrying our history back to the fishes. He describes a monstrosity:

The ear holes, evolved from the upper part of the first visceral (gill) clefts are drawn downwards so that they almost meet in front of the neck. It is possible that this condition may be a reversion, for the lower jaw is very poorly developed in several of the most primitive types of fishes. [In the most primitive types of fishes?] It is worthy of remark that this condition—known as agnathia—may occur in all the domestic breeds of animals and is especially frequent in South Down sheep (p. 125).

What inference is to be drawn from this last citation?—that the South Down sheep are more closely related to the primitive types of fishes than, say, the merino or the Dorset? The logic which makes the first inference must be as ready to make the second. The author mentions the existence of twins, triplets, etc., among human beings but “cannot remember any case of twins being born to either monkeys or anthropoids” (p. 114). This human aberration, then, cannot come from the higher primates. Is it from the lower apes? We know of no case on record in which among the lower forms four or five have been born at one time. Is occasional human fecundity a relic of the fish age? The evidence seems to be of as doubtful value as the evidence which the author adduces in support of the theory that “the facts at our disposal indicate



that longevity is an old inheritance of the human stock and that modern man is longer lived than his forerunners." The evidence that civilized man has extended his span of life is the (very doubtful) fact that "reliable observers assert that the more uncivilized races, such as the natives of Australia, show at forty-two the age change of a European at sixty-two" (p. 135). Admitting the truth of this, it shows nothing more than that the natives age prematurely—not that they die sooner than Europeans. It remains to be proved that premature aging is in inverse proportion to longevity. Even so, from one continent the author might have found natives the usual span of whose lives when not terminated by the hands of an enemy seems to be, or to have been, beyond the average of the white man. At least, all the evidence is not in, and the case cannot be considered closed.

There are, again, in the chapter on *Sexual Characters* passages that are not always convincing. The author will not accept our bisexual ancestry inasmuch as "a true human hermaphrodite has not been seen" (p. 154). Neither, we believe, has a true ape's brain been found in man, nor a true fish's head. On the other hand, supernumerary nipples and mammae are interpreted as "survivals or revivals of characters belonging to a remote stage in the evolution of the mammalian stock" (p. 156). The author's frequency, "one out of every twenty men or women," does not tally with J. Mitchell Bruce's finding of 2.857 per cent. in men, of 1,645 cases examined; and 0.605 per cent. in women, of 2,311 cases examined (*Journ. of Anat. and Phys.* (1879), XIII, p. 432). In Bruce's instances they were situated on the front of the trunk below the level of the ordinary mammae, and somewhat nearer the middle line. Leichenstern found, however, in a study of 105 cases of supernumerary nipples that they were found on the front of the thorax in only 91 per cent. of these 105 cases, and only 94 per cent. of these were below the normal nipple. (*Virchow's Archiv*, Vol. 73, part 2, p. 222). In a word, the supernumerary mammae do not always occur as they are found on the lower monkeys or on other mammals. Are these cases that do not reproduce the supposed ancestral type to be explained differently from the others? Of course, the male may have had the nourishing glands without having been hermaphroditic. Even so it seems difficult to explain the greater prevalence of the supernumerary remnants in man than in woman. How would the author explain supernumerary digits?

The facts, of course, are for the anatomist but the uninitiated have a right to raise questions of logic when these same anatomists make their inductions. A comparison of Osborn's and Cope's method of

inferring development of the forms of the teeth, for example, is another logic from that used by Topinard in his inference of dental development. One writer—the application is not always warranted—is emphasizing the variability of the organism and the moulding power of the environment, including nutrition and nurture; another is stressing the determinative influence of ancestry and inheritance. Have we not a right to ask that both points of view be strictly adhered to, and both systems of logic strictly applied in the case of each individual phenomenon treated?

W. D. WALLIS



## NORTH AMERICA

*North American Indians of the Plains.* By CLARK WISSLER, Curator of Anthropology. Handbook Series No. 1, New York, American Museum of Natural History. Illustrated, cloth, pp. 147.

This little volume is issued as a guide to the collections from the Plains Indians in the American Museum of Natural History, but it is much more than that. It sums up certain facts and gives certain interpretations of the anthropology of those people. It is abundantly illustrated by drawings and photographs and has three very interesting maps. It deals not only with the strictly Plains tribes, but considers also a number of related peoples living on the borders of the Plains, and on the western plateau in and beyond the Rocky Mountains.

The American Museum has a large hall devoted to the Plains Indians and a diagram of this hall is given on the first printed page of the book. Here are arranged collections belonging to all the tribes referred to, and this volume considers these collections.

The book is divided into seven chapters, having to do with Material Culture, Social Organization, Religion and Ceremonies, Decorative and Religious Art, Language, Physical Type and Origins. There is a brief bibliography and index.

In his introduction, the author refers to the dependence of the Plains tribes on the buffalo; to the fact that the conical lodge or tipi was used by all the tribes; that soldier bands, or societies, existed and that the "sun dance" or medicine lodge was general.

Dr Wissler divides his tribes into four groups: (1) The Northern Tribes—Assiniboine, Blackfoot, Crow, Gros Ventre, Plains-Cree, Plains-Ojibwa, Sarsi, Teton-Dakota; (2) The Southern Tribes—Arapaho, Cheyenne, Comanche, Kiowa-Apache, Kiowa; (3) The Village or Eastern Tribes—Arikara, Hidatsa, Iowa, Kansas, Mandan, Missouri, Omaha, Osage, Oto, Pawnee, Ponca, Santee-Dakota, Wichita; (4) The Plateau, or Western Tribes—Bannock, Nez Percé, Northern Shoshone, Ute, Wind River Shoshone.

As Dr Wissler says, tribes grade into each other in matters of culture, and it is sometimes difficult to know where to place them; for as with the Caddoan family, migration, by causing a change of environment, may bring about changes in culture. Because also the weight to be

attached to various characteristics of different tribes is likely to vary with the individuals considering them, so there will be frequent differences of opinion on a variety of matters. In many cases we lack detailed information about the various tribes included in the great areas into which ethnologists have divided North America and it is thus somewhat unsafe to generalize broadly concerning them.

Dr Wissler's interesting book opens a wide field for comment, and no page can be turned without suggesting new ideas. Some of these suggestions may be pointed out—in which the author's conclusions do not always agree with mine.

As the culture of the tribes has everywhere been constantly changing since they became known to the white men, it is to be wished that Dr Wissler had given us a date to indicate the period of which he writes. The Indian's point of view and his customs have become greatly altered during the last 30 or 40 years, and to-day a large proportion of those of middle age know but little of the habits and beliefs of their ancestors in primitive times.

One of the maps locates the Cheyenne south of where, so far as I can learn, they ever had a permanent home. One hundred years ago they would have been included in Dr Wissler's Northern tribes, for they were then neighbors to the Crow, living in and about the Black Hills, and especially on the streams running north and east from them. The location of a part of the tribe in the country of the Arkansas and Cimmaron Rivers did not take place until early in the nineteenth century.

The introduction of the cooperative method of hunting buffalo by driving the herds into an enclosure may have been introduced on the plains by the Plains Cree, as suggested by Dr Wissler, but this method was used also for antelope on the Plains and the great Plateau. It is a natural method of hunting that may have originated in many different places.

Sinew-backed bows were in common use all over the northern Plains. Bows made of the horn of the wild sheep were not confined to any single tribe, but—though not very often seen—were made and used by all those that lived in the range of the mountain sheep, just as ladles of sheep horn are common to many tribes. The spliced elk horn bow was often used, but bows were also made from a single piece of elk antler, though, to be sure, such bows were carried more for show than for use.

Among the tribes that made pemmican by wholesale, as, for example, the Blackfeet, the dried meat after being more or less roasted and so made brittle—not softened—was broken fine by pounding with sticks



on a rawhide, or *parfleche*, and after being mixed with the liquid fat was packed in bags of green hide, not in *parfleches*. On the other hand, when made in small quantities, as among the Cheyenne and certain of the southern Sioux, and for immediate consumption, the dried meat was pounded on a stone with a small stone hammer, and this stone was commonly placed in the middle of a large oval piece of rawhide, so that the small fragments of meat that fell from the stone might be caught and saved. I have not seen such rawhide mortars as Dr Wissler speaks of, though the oval rawhide trays were common.

Although the term "*parfleche*" is now used to denote any sack or envelope made of rawhide, the word originally had a much wider application, and meant only the material of which the sack or envelope was made. *Parfleche* is rawhide. The word is trapper French, probably with the original meaning, shield; and because shields were made of rawhide, the term came to be applied to all rawhide.

It may be suggested (p. 66) that sacks made of the whole skins of animals, with but a single opening, were not peculiar to certain tribes, but were common throughout the north. Such sacks made of the complete skin of a seal are in common use among the Eskimo to-day.

It is very well known that the Cheyenne made pottery in ancient times, and women skilled in its manufacture have died within a very few years. At least one specimen of Cheyenne pottery is accessible. The stone kettle of the Blackfeet, the more or less universal paunch and hide kettle described by Catlin, and the basket kettle used by some of the plateau and mountain tribes are familiar enough.

The root-digger, or digging-stick as Dr Wissler calls it, is, as he says, an important implement in the medicine-lodge bundle of the Blackfeet, and is probably equally important in the ceremonies of most of the Plains tribes who celebrate the festival of the medicine lodge. It was the woman's implement, and in these ceremonies seems to hold an equal importance with the arrow; the one perhaps representing the food supplied by the woman, the other that supplied by the man.

Hoes made from the shoulder blades of buffalo have been seen in use among the Pawnee by men who are still living. They were formerly used by the Cheyenne.

The question as to what was the primitive form of pipe is an interesting one. Some people are disposed to believe that—at least on the Plains—the straight tubular pipe was the original smoking implement, and that the crooked pipe—made of whatever stone—is an importation from the east, possibly an imitation of the white man's pipe, or of those

used by distant tribes. The bone pipe made from the shank of deer and antelope, and wrapped with sinew, was at all events in common use among Comanche, Kiowa, Cheyenne, and Arapaho, just as a soapstone pipe of like shape was in common use among certain tribes of the southwest coast. The straight pipe of stone has now become so unusual as to have taken on a sacred character, under certain conditions.

The Indian of the Plains wore armor only as the rarest of exceptions, we believe. He usually went into battle naked, for he felt that he needed all possible lightness and agility to get about quickly, so as to fight or to flee as might seem necessary; but if he had the time for preparation, he usually carried his shield, which in primitive times was unquestionably an effective protection against the weapons of those days. After the introduction of fire-arms, the shield came less to be trusted for its material protection, but as faith in that protection diminished, trust in the spiritual protective power of the shield seemed to increase.

While it is perfectly true (p. 87) that among the Plains Indians slaves and servants, as we commonly understand the terms, did not exist, nevertheless adopted captives, orphans and poor children without near relatives able to care for them, were frequently occupants of the lodges of the well-to-do, and paid for their support by running errands and performing many other services for the lodge owner and his family.

Among the northern tribes the most important achievement of any man was the coup—the touching the body of an enemy. This ranked far higher than the killing of an enemy. An Indian does not expect to receive quarter in battle, and if wounded and disabled is likely to fight to the last gasp and to strive to inflict all possible injury on his enemy. Therefore, one who touches the body of an enemy is exposing himself to greater danger, and performing a far more creditable act than if he merely took the life of the enemy at a distance and with less danger to himself. All coups were not of equal value, nor esteemed in the same way.

Among many people who have studied the Plains Indians an apparent confusion of ideas exists concerning the “old man” or “white man” who is the creator, and the trickster who is often called by the same name. Blackfeet, Cheyenne, and Arapaho all have the hero who is the trickster, but they do not regard him as the same personality who created the earth.

Religion and Origin are subjects which still present great difficulties.

It seems probable that the culture problem of the Plains people is in a fair way to be solved (p. 141). But the distinctive traits of that

culture as given by Dr Wissler are not found among all tribes. The sun dance is not universal, for one of the best known tribes does not practise it, just as it does not camp in a circle. It seems that the camp circle goes together with the sun dance, and that when there is no sun dance there is no camp circle.

Dr Wissler's interesting book is full of suggestions and might be discussed at far greater length. Dealing with so large a subject as the Plains Indians, it can treat of them only in the most general way. Even so, however, it cannot fail to be of great use and value to persons visiting the Museum and seeing the collection there.

GEORGE BIRD GRINNELL

*In Northern Labrador.* By WILLIAM BROOKS CABOT. Boston: The Gorham Press, R. G. Badger, 1912. Pp. 292, plates 76, 1 map. (Price, \$2.50 net.)

Explorers, and sportsmen in particular, will find in Mr Cabot's rather lengthy volume an interesting account of a number of exploring trips which he made, frequently alone, from Davis Inlet Post on the eastern coast of Labrador, inland following Assiwaban river to George's river which flows into Ungava Bay. Although one of Mr Cabot's main objects in making his explorations was, as he states, to find the Naskapi Indians and study them, his actual information along this line is rather disappointing to the ethnologist. The whole amount of matter dealing with the ethnology of both the Eskimo and Indians could collectively be covered in less than twenty pages of his text. The subjects touched upon are appearance, manner, some customs of travel, food, caribou killing, tents, dress, personal names and place names, and a few items of folk-lore.

Unfortunately the scientific reader who takes up this book for actual information will find the narrative overburdened with the mere details of camp life and the trail. Interspersed with this matter are the author's observations, too often disconnectedly thrown in, his style constantly obliging the reader to go back in order to get the sequence. These criticisms need not, however, detract too much from the value of Mr Cabot's book as a journal of his successful and bold excursions into a most uninviting region. He has only missed an excellent opportunity to present data which his long experience among the Labrador Indians must have given him, so that his book, instead of taking its place with the older explorer chronicles ranking equally as ethnological sources, must remain in the class of sportsmen's journals, already so characteristic of the literature on Labrador by Dillon Wallace, Mrs Hubbard, and others.



A feature of considerable importance in the book is the number of excellent photographs showing camp life and groups of the Naskapi, as well as views of the country. A most interesting treatise on the mice of Labrador and their relation to animal and human economy concludes the book.

F. G. SPECK

*The Indians of the Terraced Houses.* By CHARLES FRANCIS SAUNDERS. With numerous illustrations from photographs, mainly by C. F. and E. H. SAUNDERS. New York and London: G. P. Putnam's Sons, 1912. 8°, xx, 293 pp., map and 51 illustrations.

Mr and Mrs Saunders undertook this journey to all the Pueblos primarily in order to ascertain whether the governmental supervision of these Indians has been as "stupid and foolish" as has been reported. The result is a book that is a charming travel sketch giving an excellent impression of the Pueblos of the Hopi, Zuñi, Laguna, Acoma, Sandia, Jemez, Taos, Tesuque, Nambe, San Ildefonso, Santa Ana, Sia, Santa Clara, Cochiti, and San Juan, which will please the general reader who will find no such résumé in any other book. The friend of the Indian will be especially interested in the straightforward discussion "Of What Our Government is Doing with the Pueblo" in Chapter XXV, and "Of the Future of the Pueblo if He Has Any" in Chapter XXVI, which embodies Mr Saunders' conclusions.

WALTER HOUGH

## SOUTH AMERICA

*Estudios de Prehistoria Americana.* I. *El Tesoro del Itschimbía (Quito-Ecuador)*  
por J. JIJON Y CAAMAÑO. London: John Bale, Sons & Danielsson, Ltd.,  
1912. Pp. 19. Láminas I-XII.

This little monograph treats of the finds in a pre-Columbian tomb on the west slope of the Itschimbía hill in the Tola *barrio*, discovered on his estate in November, 1911, by Sr José Rafael Delgado. Later excavations revealed a stone wall, many pieces of pottery, etc. In the tomb itself were found some bones, very much decomposed, some pieces of pottery, many rich gold ornaments, etc. The author describes and figures in Plates I-VIII the eight *narigueras*, or nose-ornaments (two of pure gold, the rest copper carefully gilded); four are of a simple, the others of a more complicated type; there are four different sizes, two of each of these occurring. Two ear-pendants (Pl. IX-X) with human figures resembling the bas-reliefs of female deities of Manabí, a necklace (Pl. XI) of trapezoidal pieces (imitating the ribs of an animal), constitute the other important relics. Plate XII represents a clay male figurine from Esmeraldas, to indicate the resemblances in ornaments, etc., with the finds of Tola. The author concludes that the grave of Itschimbía is that of a man. The burial was anterior to the Inca conquest. The objects found "are *Columbian* and more particularly Antioquian or Quimbayan." This view accords with the opinions of Uhle (from the archeological standpoint) and Beuchat and Rivet (from the philological) as to the relationship of the culture of this region of Ecuador with that of the peoples of the valley of the Cauca.

ALEXANDER F. CHAMBERLAIN

*Aborigines of South America.* By the late Colonel GEORGE EARL CHURCH.  
Edited by an old friend, CLEMENTS R. MARKHAM, K.C.B. London: Chapman and Hall, 1912. Pp. xxiv, 314.

Colonel Church was a many-sided man of affairs who filled a long life with the accomplishment of notable things as an engineer, soldier and scientific observer in various parts of the Western Hemisphere. Few men were more traveled in this geographical unit at a period when observations could be made at first-hand and there are few men whose observations were entitled to more respect.

The work cited above, which shows Colonel Church as an ethnologist,

was unfinished at the time of his death, but the manuscript even incomplete as to certain of the chapters contained material of such value that science would have suffered a great loss had it not been published. Fortunately also, the work could be edited by Sir Clements Markham, whose name is enduringly connected with ethnological research in South America, and under these auspicious circumstances the book needs no further appraisal.

One of the most interesting features of Colonel Church's work is the theory he advances on the origin and distribution of the Caribs whose primitive home he maintains with much plausibility was in Paraguay. There cannot be found in any work a more instructive account of the characteristics of the Caribs that enabled this virile race to spread over a vast territory in South America and even penetrate to the West Indies. Especially admirable, also, is Col. Church's delineation of the tribes of the southern Andes and plains, whose free roving life he saw and described with great appreciation.

Col. Church adhered closely to the historical basis in his writing, and this gives his work the proper setting, besides adding greatly to its interest to the general reader, who will be pleased with the author's personality and the clearness with which he writes.

The book is excellently produced, and a good map enables the reader to locate the tribes described.

WALTER HOUGH



## OCEANIA

*Der Kaiserin-Augusta-Fluss.* [Von Dr OTTO RECHE, Abteilungsvorsteher am Hamburgischen Museum für Völkerkunde. (Ergebnisse der Südsee-Expedition 1908-1910. Herausgegeben von Prof. Dr G. THILENIUS, Direktor des Hamburgischen Museums für Völkerkunde. II. Ethnographie: A. Melanesien, Band 1.) Hamburg: L. Friederichsen & Co., 1913. Pp. x, 488, 475 figs., 88 pls., 1 map. (Price: 60 mk; for subscribers of the entire series, 48 mk.)

This volume is the first technical publication devoted to the ethnographical results of the South Sea expedition popularly described in Herr Vogel's *Eine Forschungsreise im Bismarck-Archipel* (see CURRENT ANTHROPOLOGICAL LITERATURE, I, p. 119). The time spent in the exploration of the Augusta River was limited to barely two weeks (May 23-June 5, 1909). As, moreover, the interpreters proved useless farther upstream, Dr Reche's book, in spite of its monographic character, purports to be no more than a provisional summary of our knowledge of the area. Judged from this point of view, it is excellent. In addition to his own collections, the author has had access to material stored in various institutions, and he gives a description of the more interesting specimens with all the detail of a museum catalogue. In this way many points of industrial life are covered in a very satisfactory fashion. To be sure, even in this field the want of good interpreters and the shortness of the visit proved serious drawbacks. Thus, the use of the flat conical clay bowls described by former travelers remains problematical (p. 187), and there was no opportunity for observing the manufacture of either pottery or plaitwork (pp. 226, 228). On the other hand, the full account of house types, with all their structural details (pp. 116-153), deserves unqualified praise.

Summarizing the available information, Dr Reche finds that all the natives dealt with share many cultural traits, such as betel and tobacco, outriggerless dugouts, pile-dwellings of rectangular ground-plan, and the coiled pottery technique (p. 474). Nevertheless, there is considerable differentiation. The author distinguishes four sub-areas, correlated at least in part with linguistic differences, and most clearly indicated by the changes in artistic style (pp. 465-467). The district near the mouth of the Augusta River is characterized by the prominence of realistic wood-carvings, the slight development of pottery and the tendency to

decorate flat surfaces completely and with frequently rectilinear, non-realistic patterns. In the next region upstream we find beautiful openwork carvings and remarkably realistic canoe prows. The third province is marked by an unusual development of pottery and a preference for curvilinear designs, such as the spiral. Finally, the natives about the Hunstein range have relatively poor pottery and make simple designs of large surfaces and long, curved lines; zigzag and wavy lines take the place of spiral patterns.

In a brief comparative section (pp. 476-480) Dr Reche calls attention to a number of interesting ethnographical parallels. Thus, the house type characterized by a concave ridge and towering gable spires reminds him not only of the Berlinhafen houses, but also of some structures found among the Battak of Sumatra. In part these resemblances are explained as due to convergence, while in other instances they are said to result from ancient contact as opposed to recent borrowing. The latter explanation, for example, is applied to the rain or mourning-hoods found on the Augusta and Fly Rivers, as well as in southern Dutch New Guinea. A concluding section (pp. 481-483) summarizes the features of Augusta River culture that correspond to each of Graebner's hypothetical cultural strata.

One of the most valuable features of the book lies in the very extensive material it presents for the study of native art. It is rather discouraging, however, that in his discussion of that material the author adheres to the old view that geometrical ornamentation is derived from realistic art without considering the alternative possibility so frequently urged during the last ten years.

Now that Dr Reche has stimulated curiosity as to the Augusta River natives, we may confidently hope that before long there will be other expeditions devoted to a study of social and religious conditions.

ROBERT H. LOWIE

## AFRICA

*Die Sprachen der Hamiten*, Von CARL MEINHOF; *nebst einer Beigabe: Hamitische Typen*, von FELIX VON LUSCHAN. Mit 33 Abbildungen auf 11 Tafeln und 1 Karte. 256 pp. (Abhandlungen des Hamburgischen Kolonialinstituts, Band IX.) Hamburg: L. Friederichsen & Co., 1912.

This is a very noteworthy book on an important subject and is certain to be read with great interest not only by Hamitic philologists and students of African linguistics generally, but by many non-Africanists interested in linguistic problems. Though the technical character of its subject matter will not prove alluring to the larger part of the purely ethnological public, the main results of the work, should they be considered valid, must be of the greatest interest to all students of cultures and peoples. Meinhof's thesis is a far-reaching one, but, however much one may be disposed to differ from him, he cannot be accused of dilettantism. His authoritative work on Bantu leads one to expect much of him also in his treatment of Hamitic problems, and, indeed, one cannot fairly be said to be entirely disappointed.

Meinhof's task is in no sense a systematic survey of Hamitic languages or a comparative Hamitic grammar. It is rather an attempt to point out the main phonetic and grammatical characteristics of Hamitic languages generally and, with this as a starting point, to extend the range of the linguistic stock so as to include several African languages not generally looked upon as Hamitic. A useful bibliographical survey of Hamitic linguistics, in Meinhof's sense, is given at the beginning of the volume (pp. x-xv). This is followed by nine chapters making up the body of the book:—an introduction (pp. 1-30); Ful (pp. 31-57); Hausa (pp. 58-86); Shilh (pp. 87-118); Bedaue (pp. 119-158); Somali (pp. 159-183); Masai (pp. 184-210); Nama-Hottentot (pp. 211-225); and a summary of results (pp. 226-229). A tentative comparative Hamitic vocabulary (pp. 230-240) and a paper by von Luschan on Hamitic physical types (pp. 241-256) are given as appendices. A series of interesting plates illustrating the latter and a map showing the distribution of Hamitic and non-Hamitic languages of Africa conclude the volume.

The introductory chapter takes up under a series of headings (orthography; introductory phonetic remarks; consonant change; metathesis;



vocalic assimilation; *ablaut*; tone; change of syllabic quantity; reduplication; widely distributed formative elements; polarity; local concepts; noun classes; development of grammatical gender; gender; number; case; pronoun; verb stems; tense, mode, and voice; word order) various points of phonetics and morphology that seem to Meinhof to be of general Hamitic interest. The chapters dealing with the languages selected for special treatment are patterned strictly after this introductory chapter, the same topics following in the same order in each. While this arrangement of the material has certain obvious advantages, it also entails a certain amount of artificiality. In reading through the book one sometimes gets the feeling that categories are discussed and dispositions of material made that would not naturally be suggested by the characteristics of the language discussed itself; the "snakes in Iceland" type of information is met with rather more frequently than need be, particularly as regards tone, "polarity," and noun classes. While a good deal of comparative Hamitic material is given in the introductory chapter and incidentally in the succeeding chapters, the style of treatment selected by Meinhof (a series of short monographs, to all intents and purposes, of selected languages) is hardly favorable to a clear grasp on the part of the reader of the comparative data as such. More than once I have felt that Meinhof does not come to as close quarters with his material as might be wished. Doubtless this is due to a large extent, as Meinhof would point out, to the fact that we do not as yet know enough about Hamitic phonology to enable us to set up the phonetic correspondences that obtain between the various Hamitic languages. Meinhof therefore relies mainly on a general cumulative evidence of relationship which he believes to be derived from a series of individual treatments. Closely related to Meinhof's general method is the fact that he devotes much space to matters of detail, chiefly phonetic, that, however interesting or significant in themselves, do not directly bear on his problem. This criticism seems the more justified because Meinhof makes as good as no specific comparative use of the individual facts of phonology that he so carefully discusses. That there are regular consonantal changes (such as of voiced to voiceless and *vice versa*), that vowels influence neighboring consonants and *vice versa*, or that vowels of successive syllables are often assimilated to each other, for instance, are not such unusual facts that they can be thought to carry any weight as genetic evidence. Had Meinhof eliminated all that, as far as the purpose of his book is concerned, must be considered as non-essential, it would have been quite materially reduced in size, but would surely have gained in coherence.

The Hamitic languages have generally been considered as consisting of three main divisions: the now extinct Egyptian, the Kushitic of eastern Africa, and the Berber of northwestern Africa. For reasons which are not altogether clear Meinhof prefers to leave the first group out of the scope of his work, except for quite incidental references here and there. As representative of the Kushitic group Meinhof selects for detailed treatment Bedauye and Somali, drawing for his data chiefly on L. Reinisch, our best authority on Kushitic linguistics; Shilh, spoken in Morocco, is selected as typical of the Berber group, Hans Stumme serving as Meinhof's authority. Despite many differences of detail, the agreements in fundamental grammatical traits between Shilh, Bedauye, and Somali are so striking that there could be no reasonable doubt of their genetic relationship, and, indeed, this relationship has been recognized for a long time past (see, e. g., F. Müller's *Grundriss der Sprachwissenschaft*). Meinhof's thesis is the inclusion in the Hamitic stock of Ful (spoken in various parts of the Soudan; data taken chiefly from Westermann's grammar), Hausa (spoken in the Soudan between the Niger and Lake Chad; material based on Westermann), Masai (spoken in British East Africa; Meinhof's chief source is Hollis), and Hottentot (spoken in southwestern Africa; Meinhof refers chiefly to his own grammar). According to Meinhof, Ful represents the most archaic form obtainable of Hamitic speech, Hausa and Masai are Hamitic languages that have in various ways been influenced by neighboring Soudanese languages, while Hottentot has been strongly influenced by the neighboring Bushman languages (both Hottentot and Bushman, for instance, possess "clicks" and musical accent). Should the distribution of Hamitic languages suggested by Meinhof hold water, the history of African peoples and their movements would take on an entirely new aspect; in particular, theories of "Hamitic" influence in eastern and southern Africa, which have long been current, would receive a new impetus. As for Hausa and Masai, grammatical traits reminiscent of Hamitic had at various times been noted in them, though one had always hesitated to label them bluntly as Hamitic. As for Hottentot, Bleek, the pioneer of South African linguistics, had grouped it with Semitic and Hamitic of North Africa and with Indo-germanic under the rubric of "sex-denoting languages." The Hamitic character of Hottentot had been declared by Meinhof prior to the appearance of the present work, and the theory adopted without question by von Luschan (see, e. g., in Buschan's *Illustrierte Völkerkunde*).

How radically all this differs from current linguistic classification

may be seen by comparing Meinhof's standpoint with that, for instance, of F. N. Finck in *Die Sprachstämme des Erdkreises* (1909). Finck lists Ful, together with Wolof and Serer, as a member of the Senegambian group of the West Soudanese branch of the Neo-African linguistic stock (p. 116); Hausa as a member of the Central Soudanese branch of the same stock (p. 122); Masai as a member of the Nilotic branch of the same stock (p. 123); and Hottentot as one of the branches (Bushman is the other) of the Palæo-African linguistic stock (p. 106). It is refreshing, as well as a trifle disquieting, to find such wholesale disagreement at this late day.

The strongest case for the Hamitic character of any of these four languages is doubtless that made for Hausa. There are indeed a number of striking grammatical resemblances between Hausa and Hamitic, using the word for the moment in its current more restricted sense. Among these are frequent use of final reduplication to express noun plurality (this feature is well developed in Kushitic); thorough-going development of grammatical gender (masculine and feminine); really startling resemblances in pronominal elements between Hausa and Hamito-Semitic (all three distinguish between masculine and feminine in both second and third persons); use of *t* as distinctive of certain feminine forms (this feature is common to Berber, Egyptian, Kushitic, and Semitic); noun plurals in *-n* (cf. also Shilh, Somali, and Masai); characteristic Hamito-Semitic order in genitive relation (genitive comes second); and perhaps certain others (see p. 69). That Hausa has grammatical gender is exceedingly important. If we turn to F. W. H. Miageod's grammatical tables (in *The Languages of West Africa*, 1911) and compare Hausa with other Soudan languages (such as Songhay, Mandingo, Bambara), we find that it stands quite alone in this respect. My own feeling is that it is decidedly probable that Hausa is an aberrant Hamitic language; at the least it must be a strongly Hamitized language. The final test in this, as in all such cases, is the systematic comparison of the lexical material of the languages treated with a view to ascertaining the phonetic laws that have operated to bring about their present divergence. As a matter of fact, in the limited lexical material given by Meinhof at the end of the volume there are several decidedly suggestive parallels. Among these are: Hausa *ido* "Auge, Quelle," Somali *inḍo* "Augen"; Hausa *fūrē* "Blume, Blüte," Bedaue *fār* "Blume"; Hausa *k'oi* "Ei," Bedaue *kūāhi* "dit."; Hausa *kafō* "Horn," Galla *gafa* "dit."; Hausa *findi* "Exkrement," Bedaue *findo* "Mist"; Hausa *fu'du* "vier," Bedaue *faḍig* "dit."; Hausa *sani* "wissen, kennen," Shilh *sn* "erfahren, verstehen."



Masai offers more difficulties. There are several striking points of similarity (final reduplication in verbs; noun plurals in *-n*; masculine and feminine articles *ol-* and *en-* respectively, plural *il-* —cf. perhaps Shilh singular *a-* and plural *i-* in nouns; Masai verb suffix *-u* "hierher," Hausa *-o* "dit."), but there are also many peculiarities that do not look Hamitic. In particular, the pronouns (both independent and prefixed) refuse to be browbeaten into any Hamitic likeness. Lexically there are some striking resemblances, but as quite a number of these seem to be specifically with southern Kushitic (Masai *esied* "acht," Somali *sidded* "dit."; Masai *ol-aba* "Mond," Bilin *arba* "dit."; Masai *sal* "neun," Somali *sagal* "dit."; Masai *lomon* "zehn," Somali *toban* "dit."), it is very probable that we have to deal to a large extent with Kushitic loan-words. Yet there are some resemblances that cannot easily be explained in this manner; under "Knie" Meinhof might have added Masai *en-guñu* (cf. Bedaue *gunba*, Saho *gulūb*). It does not seem at all impossible that Masai (and with it Nandi, Bari, and other non-Soudanese "Nilotic" languages) represents an extremely divergent form of Hamitic speech, but I do not think this has been satisfactorily demonstrated as yet.

Hottentot is certainly very un-Hamitic looking at either first or last blush. It is difficult indeed to believe that it is Hamitic, and yet there is at least one striking grammatical resemblance that haunts the memory. This is masculine suffix *-b*, feminine suffix *-s* (fem. plur. *-ti*); cf. Egyptian masculine *p-* and Bedaue masculine objective *-b*, general Hamitic feminine *t-* and *-t*. However, as there is little else that is comparable (yet cf. Hottentot causative suffixes *-i* and *-si* with Somali *-i* and Somali *-si*, Bedaue *-is*, *sō-*, Shilh *s-*), one must not allow oneself to be carried away by this, the more so as the lexical evidence is practically nil. The most, *mit dem besten Willen*, that seems permissible is to suspect an early Hamitic influence. It should not be forgotten that the development of grammatical gender in Hottentot is quite different from that found in Hamitic (including even Hausa and Masai). Hottentot has not only masculine and feminine, but also a common or indefinite gender; in the dual and plural of the pronoun there are gender differences for the first person as well as for the second and third. So highly individualized is the gender system of Hottentot that it is not easy to think of it as genetically related to that of Hamitic. After all, gender is not so rare a bird as some linguists seem to think it. It is found, for instance, in quite well-developed form in Iroquois (pronominal) and Chinook (nominal and pronominal); fortunately these are spoken at a safe distance in North America, so they cannot well be suspected of betraying Hamitic leanings.

It is in his treatment of Ful that I cannot help thinking Meinhof has gone most astray. After working through Meinhof's own treatment and Westermann's grammar (contained in his *Handbuch der Ful-Sprache*, 1909), I must frankly confess that I can see nothing Hamitic about it, though it has doubtless to some extent, particularly lexically, been influenced by Hausa. It does not possess grammatical gender; it makes comparatively little use of reduplication (final reduplication, which is so characteristic of Kushitic, Masai, and Hausa, is entirely lacking); its methods of plural formation (initial consonant changes and classificatory suffixes) are very different from those of Hamitic; its verbal suffixes exhibit no tangible points of resemblance with those of Hamitic (except possibly intransitive *-o*, cf. Hausa passive *-u*); it possesses many more or less clear-cut nominal classes, indicated by suffixes and varying demonstrative particles. On the other hand, as both Westermann and Meinhof point out, there are some really remarkable resemblances to Bantu. The grammars of both Bantu and Ful are dominated by the use of a number of nominal classes, each noun necessarily belonging to one of these; the principle of concord, by which grammatical elements characteristic of these classes are employed with verbs and adjectives to relate them to nouns, dominates the sentence structure of both (Meinhof himself specifically emphasizes the Bantu-like syntax of Ful). The fact that the classifying elements of Bantu are prefixed, those of Ful suffixed, is not really so great a difference as one would at first suppose, as in Ful movable demonstrative elements closely related to these suffixes are found, again as in Bantu. Westermann even points out some remarkable resemblances of detail; thus, Ful *-am* (suffix for fluids), Bantu *ma-* (class-prefix including fluids); Ful *-ki* (suffix for trees and objects of wood), Bantu *ki-* (class-prefix for implements, naturally largely made of wood). There are still further points of contact (cf. Ful *tati* "three" and *nāi* "four" with Bantu *tatu* and *na*). On the whole, to put it bluntly, I should not be at all surprised if further research demonstrated beyond cavil that Bantu and Ful are genetically related.

Meinhof, indeed, assumes this, using Ful as a link to connect Bantu and Hamitic. The noun classes of Ful, as representing a modern form of "Pre-hamitic," Meinhof attempts to prove to have developed into the genders of Hamitic. His arguments are far from conclusive, and his attempts to find traces of the former existence of noun classes in Hamitic proper, Hausa, Masai, and Hottentot are, I believe, unsuccessful. In Ful Meinhof finds illustrated the principle of "polarity": "If, under certain circumstances, A becomes B, then under the same circumstances

B becomes A" (p. 19), and attempts to explain it psychologically. Meinhof's new grammatical concept is based chiefly on the fact that personal nouns in Ful beginning with stops change these to spirants in the plural, while non-personal nouns beginning with spirants change these to stops in the plural. I doubt very much whether the concept of "polarity" is particularly helpful; that this and similar processes in Ful are probably merely phonetic reflexes of combinations of formerly significant prefixes with the stem seems to be indicated by the occurrence in Ful of analogous initial consonant changes in cases where no "polarity" is obvious. Whatever be the psychology of Ful "polarity," Meinhof's attempts to correlate it with Hamitic gender changes in passing from singular to plural and similar phenomena are hardly more successful than his search for survivals of noun classes in Hamitic. Neither noun classes nor "polarity," as far as I can understand these problems, will help us to connect Ful with Hamitic. How much of a hobby "polarity" is with Meinhof, is to be gathered from his bringing it into connection with certain ethnological facts. That among the Hottentots, e. g., sons belong to the family of the mother, daughters to that of the father, is due to the specifically Hamitic concept of "polarity"! In general, I believe it to be rather disturbing that Meinhof is not infrequently inclined to desert tangible linguistic evidence for aprioristic psychologizing, always a facile and dangerous pursuit in comparative linguistics.

To sum up. If pressed to express myself dogmatically, I should be inclined to say that Hausa is very probably Hamitic; Masai may well be so, but needs to be further studied from this point of view; Hottentot is not Hamitic, but there is a bare possibility that it was once subjected to Hamitic influence; Ful is certainly not Hamitic. Even though Meinhof may not always be convincing, he has opened up new vistas in African linguistics, and there is no doubt that his work will be most stimulating to further research.

E. SAPIR



## MISCELLANEOUS

*Mishnah: A Digest of the Basic Principles of the Early Jewish Jurisprudence.*

Baba Meziah (Middle Gate), Order IV, Treatise II. Translated and annotated by HYMAN E. GOLDIN. Pp. VIII, 205. New York and London: G. P. Putnam's Sons, 1913.

The fundamental law of the Jews, as a distinct community, has always been the Torah or Pentateuch, i. e., the five Books of Moses,—particularly the last four. The date when this code was compiled has been much debated. There is, however, little reasonable doubt that it was complete when the political history of the Jewish Kingdom came to a violent end in 586 B.C., and that, when the polity was partially re-organized a few generations later, the leaders of that movement knew and promulgated the Torah substantially as we now have it.

To meet the needs of a constantly growing community, new law was continually created by the action of judges, whether publicly appointed or privately selected. This law long remained an oral tradition. Later, it was summarized and codified at various times, each code being known as a Mishnah,—a word which originally meant "repetition," but had come to mean "teaching" or "doctrine." The particular Mishnah that has survived is the one prepared at about 212 A.D. by the then head of the Palestinian academy, Rabbi Judah, known by his official title of Nasi (Prince), and, sometimes, as the "Holy." It owes its preservation to the fact that it became the text-book of all the Jewish schools of note, whether in Mesopotamia or Palestine.

In 212 A.D., to be sure, the political entity known as Judea had long disappeared, and the Jews existed as scattered and independent cult societies, legally belonging to various communities and bound only by voluntary acceptance of both the Torah and the oral law. Further, most of the actual decisions found in the Mishnah were made after 70 A.D.,—after the destruction of the Temple. The legal principles, however, are vastly older and cover the entire post-exilic period, so that the Mishnah represents the complete civil and religious code of a flourishing state. Its relation to the Torah is very nearly the relation of the modern *Pandektenrecht* of Germany to the *Corpus Juris* of Justinian.

There is practically no English translation of the Mishnah extant. Some twenty-odd treatises or tractates, out of the sixty-three into which

it is divided, were translated some time ago, by DeSola and Raphall in 1843 and by Barclay in 1878. Rodkinson's translation of the Babylonian Talmud (1898), which contains the Mishnah, is both unreliable and largely unintelligible.

The treatise which Mr Goldin undertakes to translate and explain is known as "*Baba Mezhiah*" (Middle Gate). It is mainly concerned with various phases of the conflict between ownership and possession. There are, also, a number of miscellaneous provisions, only loosely connected with the general subject.

It is unfair to quarrel with a writer for failing to furnish more than he sets out to do. One may not therefore charge against Mr Goldin that he has not prepared such a study of the Mishnah as would bring out its relations to other systems of law—Greek, Syrian, Mesopotamian, Egyptian, Roman,—with which it came into conflict. He has chosen to explain the Mishnah without such illustration,—a perfectly intelligible and feasible program. But, for that purpose, it is at all events indispensable to set forth the circumstances, historical and social, out of which the various legal principles arose and to which they were applied. Now, that is precisely what is lacking in this volume. Mr Goldin does not grant his readers even as brief a hint as is offered above, of what the Mishnah is, how it arose and for what a society it was intended.

But it is not merely the author's evident unfamiliarity with the history of the period that is at fault. There is a complete absence of even the vaguest historical method. Mr Goldin has written a voluminous commentary—easily three or four times the text in bulk. A great deal of it consists of illustrations and examples provided by himself. Most of these, unfortunately, are much less clear than the text they are supposed to elucidate. The rest of the commentary consists of citations of later authorities: (1) the Babylonian Gemara, i. e., that commentary on the Mishnah which sums up the lectures and discussions of the Mesopotamian Jewish academies between 212 A.D. and 500 A.D., (2) various mediæval commentators, notably Alfasi, Maimonides, Asher, and Bertinoro who flourished between the 11th and 15th centuries.

There would ordinarily be nothing objectionable in this practice. The Gemara continues the chain of tradition, and the extreme conciseness of the Mishnah often renders recourse to it imperative. Secondly, the mediæval Jewish jurists and scholars possessed acute and sympathetic insight and were consequently eminently well equipped to further the comprehension of the Mishnah, both from an historical and dogmatic point of view. But historical explanations lay wholly outside of their

interests. For them, the Mishnah was a code under which men lived,—much less to be expounded than applied. It must be recollected that the Jewish mediæval communities were practically autonomous in the regulation of the civil rights of their own members,—a condition that maintained itself in Russia until recent times and, in a modified form, is still the case. “Explaining” a given *halakah* or rule of the Mishnah, meant applying it to a given set of facts, interpreting it to fit the changed conditions and ethical standards of any given time. It never meant—what the general reader is solely in search of—reconstructing the historical background in which it was originally operative.

It would appear that Mr Goldin, also, is interested chiefly in reconciling the Mishnah with his own, doubtless high, ethical standards or in determining what is now good law in those communities in which the Mishnah is still authoritative. So he offers strained and quite unnecessary apologies for the Biblical law of interest, for the Talmudic rule that non-Jews do not receive the benefit of the law of lost articles. Surely the doctors at Jabneh would have read these pages with eyes of grave wonder, that what was a matter of course should need a champion. In all ancient and many modern systems of law, it was axiomatic that only a citizen of any particular community could plead in its courts; and the provisions just mentioned state no more.

Another grave defect of the book is the method of translation. The author should have decided either to make his rendering a free paraphrase,—perhaps the more advisable course—or else a literal one, and to reserve comments for the notes. Mr Goldin’s version is generally literal, but his comments are taken directly into the text,—generally set off by parentheses, to be sure, but none the less annoying. The value of these intrusive comments may be seen from the following specimen.

When a bailee converts a bailment to his own use, the School of Shammai says: “He suffers the disadvantage of loss and gain (*i. e.*, he must pay according to the original value of the bailment in case of depreciation or according to the present value in case of a rise in value)”; the School of Hillel says: “(He must pay) as at the time the conversion took place”; Rabbi Akiba says: “(He must pay) as at the time he is summoned to court.” P. 69. (Ch. 3, § 12).

To know what the Mishnah actually states, the reader must first disregard the parentheses. If explanation is necessary, it could have been furnished in a brief note.

In the above case the parenthetical note is merely misplaced but not misleading. In very many instances it is a perfectly obvious filler and often only one of several possible interpretations. Occasionally it is quite wrong: e. g. (p. 99, Ch. V, § 1):



What is to be considered usury (which is forbidden by the Law of Moses), and what is to be considered an increase (which is prohibited by the Rabbis)?

The actual words of the Mishnah are, "What is usury and what is increase?" Both the words "usury" (nešek) and increase (tarbît) are taken directly from the Torah (Lev. xxv, 36), "Thou shalt take no usury of him (thy brother) or increase." All that the Mishnah is doing is defining two existing terms. Whether or not "increase" was understood in Biblical times in the sense of the Mishnah, is quite another matter and really immaterial.

In the main the translation is accurate. Where Mr Goldin devises a new term, he is not very felicitous, and it is generally necessary to refer to the text to make sure of his meaning. But whatever value the translation has, is seriously impaired by the extraordinary English in which the book is written. The commonest solecisms abound, even such misleading ones as "loan" for "borrow" (p. 157). We read (p. 14), "for how are we able to divulge one's secret intents otherwise than by his conduct," and (p. 24), "'Halizah' is when a person dies leaving a widow but no children, his older brother must marry the widow." This last has the merit of being wholly incorrect as well, since "halizah" was not the levirate-marriage itself, but the ceremony that dispensed with it. Mr Goldin is also fond of using Latin phrases which he does not quite understand, "*a priori*" in the sense of "previously" (p. 11); "*locatio*" (p. 143) instead of "*conductio*." He even coins Latin words, *compensatis* (pp. 143, 144)—evidently to rhyme with *gratis* on the same page.

Mr Goldin announces a series of such treatises. So laudable a purpose as that of making the Mishnah more widely known deserves only commendation. But he will be well advised if he either omits his commentary entirely or limits it to the briefest expansion of the compressed phraseology of the text, and, above all, if he submits his manuscript to careful revision before publication. In this, as in so many other cases, "less would be more."

MAX RADIN

*Untersuchungen über Linkshändigkeit und die funktionellen Differenzen der Hirnhälften* nebst einem Anhang: "Über Linkshändigkeit in der deutschen Armee." Von Dr. EWALD STIER, Stabarzt an der Kaiser Wilhelm-Akademie, Privatdozent für Psychiatrie und Nervenheilkunde. Mit 5 Abbildungen im Text und 4 farbigen Tafeln. Jena: G. Fischer, 1911. Pp. 352; 59.

The three main parts of this book treat of "Lefthandedness as a physiological phenomenon (pp. 1-154)," "Lefthandedness as the expression of a functional preponderance of the whole right brain-half" (pp.

155-310), "Recognition and significance of the functional differentiation of the two brain-halves (pp. 311-348)." The Appendix discusses, with statistics, the prevalence of lefthandedness in the German army. Although Dr Stier's work is properly a psycho-physiological monograph, the author pays considerable attention to the anthropological aspects of the subject, its relations to sex, age, race, intelligence, education, culture, professional life, etc. The chief facts concerning the occurrence and distribution of lefthandedness are cited and discussed. The greater frequency among males, and also among children as compared with adults, is noted (p. 65, p. 72) and the opinion expressed (p. 83), seemingly on the basis of the examination of tools and implements, art-objects, etc. (after Wilson and others), that in primitive times many more individuals, "perhaps up to one-half of the population," were lefthanded. On page 89 the statement is made that, "all monkeys up to the anthropoids are completely ambidextrous, there being no signs of a righthanded or lefthanded race among them." The use of both hands seems to have been favored here by the search after vermin. The manner of carrying infants, Dr Stier thinks (p. 98), has had no influence whatever on the development of lefthandedness; nor can other more recent culture-factors be called upon to explain it, since it is in no wise a product of, or immediately connected with, civilization. Heredity, is, however, a factor of considerable importance (p. 106) and the author goes so far as to say (p. 112) that "every lefthanded person is descended from a lefthanded ancestor." In other words, "in the strong tendency of individual human beings to lefthandedness we have a survival-phenomenon from an earlier child-stage of mankind (p. 149)," and "modern lefthanded people must be looked upon as remnants of a variety of the species *Homo sapiens* now in process of extinction (p. 154)." Lefthandedness is "exclusively a human faculty," and appeared in the male first, as he seems "earlier than the female, to have reached a higher degree in taking advantage of acquired characters." Dr Stier looks rather favorably on the old spear-shield theory as offering some explanation of the development of righthandedness. With the assumption of the upright position one-handed actions obtained distinct value, and onehandedness was associated with profitable progress in humanity.

The lefthanded variety of mankind, for some reason or other, fell behind, and the righthanded variety became dominant and continues so to-day. The physical, physiological, psychical and cultural characteristics of lefthanded individuals as a whole show that we have here a disappearing, even a "degenerate" section of the race. On this point

the author emphasizes the greater frequency (about twice for bodily "signs of degeneration"; almost four times for speech-defects, etc.) of somatic and other stigmata among the lefthanded, the larger proportion of such to be met with among criminals, etc.,—likewise their "lowered social serviceability." On pages 335-345 he pays his respects to the movement for the education of children in "ambidexterity," which has some vogue both in Europe and in America. He regards it as "false and useless," and as possessing "no intellectual advantages at all." The best thing to do is to "let the lefthanded die out," as nature evidently intends, having bonused the righthanded beyond power of recall.

ALEXANDER F. CHAMBERLAIN

*Bonus Socius Obstetrixis. I. Cefalometría Fetal. Notas de Antropometría Obstétrica* por el Dr NICOLÁS LEÓN. México: Imp. del Museo N. de Arqueología, Historia y Etnología, 1912. Pp. 31. Con 4 láminas.

Under the general heading *Bonus Socius Ostetrixis*, Dr León, of the Mexican National Museum, physician and anthropologist, has collected obstetrical notes during an experience of 27 years, recording such items as have proved their value from the clinical point of view. As Part I of this collection appears the present pamphlet, devoted to the consideration of *Fetal Cephalometry*. Brief descriptions of the sutures and fontanelles, and of the cephalic diameters and circumferences (with average measurements) are given, while the illustrations refer to the form of the head of the new-born child, and its graphic representation. According to Dr León, the best time for taking cephalic measurements is 48 hours after birth,—next 6 or 7 days after birth. It is then possible to take into account plastic deformations and to calculate, approximately, the pre-natal cephalic diameters, etc. Outside of his own experience as a physician, the author has depended mostly upon Dr Pierre Budin's *Ostétrique et Gynécologie* (Paris, 1886).

ALEXANDER F. CHAMBERLAIN



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## PERIODICAL LITERATURE

BY ALEXANDER F. CHAMBERLAIN

[Authors, especially those whose articles appear in journals and other periodicals not entirely devoted to anthropology, will greatly aid this department by sending directly to Dr Alexander F. Chamberlain, Clark University, Worcester, Massachusetts, U. S. A., copies or reprints of such studies as they may desire to have noticed in these pages.]

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Aikin "died at the summit of his powers, his work but half finished."

## GENERAL

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- Goldenweiser** (A. A.) The origin of totemism. (*Amer. Anthropol.*, Lancaster, Pa., 1912, N. S., XIV, 600-607.)
- Gowland** (W.) The metals in antiquity. (*J. R. Anthropol. Inst.*, Lond., 1912, XLII, 235-287, 5 pl., 10 figs.) In the "Huxley Memorial Lecture" for 1912, Prof. G. sketches the history of the discovery, use and manufacture of copper, tin, gold, silver, lead, iron, all over the world. The first metallurgists were "men possessing greater intelligence and a higher culture than is usually attributed to them." The various metals were not discovered in the same order in every region,—passage from the stone to the iron age occurred in Africa, and, later, in America. The primitive furnace was a hole in the ground (cf. process surviving in Japan as late as 1872, p. 237). The ancient Chaldeans and Egyptians probably knew copper earlier than did the races of Europe (p. 247). In ancient times much gold came to Europe *via* Asia Minor, Egypt, etc. (one of the chief sources being the Nubian mines). Deposits of silver in Asia Minor were the chief source of that metal in antiquity,—for lead also. In Egypt iron goes back to 3733 B. C., but is not common there or elsewhere till around 1500 B. C. In Europe two iron-centers existed in antiquity, the Eisenerz district of the Austrian Tirol and the Elban region of Etruria in Italy. Prof. G. thinks iron was in use in Asia earlier than in Europe. The skill of the metal-workers of the bronze age would make no long delay necessary after the lump of iron had been obtained from its ore. Iron smelting in Africa may have been indigenous, and was known to the ancient Egyptians.
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- Ostir** (K.) Zum Verhältnis des indogermanischen  $\alpha$ -Lautes zu den semitischen Kehlkopf-Lauten. Ein Beitrag zur indogermanisch-semitischen Sprachwissenschaft. (*Anthropos*, St Gabriel-Mödling, 1913, VIII, 165-180.) First section of discussion of relation of the Indo-Germanic  $\alpha$ -sound to the Semitic gutturals, seeking to demonstrate that the primitive Indo-Germanic  $\alpha$ -sound is a consonant.
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- Kulturhistorischer Zusammenhang oder Elementargedanke. (*Ibid.*, 1912, VII, 1060-1062.) Discusses recent literature concerning the culture-historical connection and elementary-idea theories,—Nordenskiöld in *J. Soc. d. Amér.*, 1912, 19-25; Lowie, *J. Amer. Folk-Lore*, 1912, 24-42, etc.
- Schuchardt** (H.) Zusammenhang der Bedeutung von "rechter (oder linker) Hand" mit "essen." (*Ibid.*, 1059.)

Calls attention to the connection between the words for *right* and *left* and *eat* in certain African (Fula, Songhay, Kavirondo, Egyptian) and possibly also Malayan tongues.

— *Sachen und Wörter.* (Ibid., 827-839.) This is a "completely revised form of the author's article "Cose e parole," which appeared in the *Rassegna contemporanea* for November, 1911. An interesting and valuable contribution to the literature of the psychology of words and things.

Seyffert (C.) *Völkerkunde des Altertums.* (Ibid., 1913, VIII, 47-81.) Résumés ethnological data in writers of classical antiquity, etc. Sources; opinions as to the origin, age, etc., of the human race (Anaximander, Herodotus, Strabo, etc.); height and form, color of skin and hair, health, longevity (Herodotus, Aristotle, Strabo, Caesar, Tacitus, Hippocrates, Arrian, Sallust); economic life (Strabo, Tacitus, Homer, Plato, Arrian, Herodotus, Caesar, Sallust); dwellings (Strabo, Tacitus, Sallust, Herodotus); dress and ornament (Herodotus, Strabo, Tacitus, Arrian); weapons (Herodotus, Strabo, Tacitus, Arrian); war-customs, etc. (Caesar, Herodotus, Strabo, Tacitus); industry, trade and commerce (Strabo, Herodotus, Tacitus); social relations (Strabo, Caesar, Plutarch, Polybius, Dio Cassius, Tacitus, Herodotus, Strabo); religion (Herodotus, Caesar, Strabo, Tacitus); death and burial customs (Caesar, Tacitus, Strabo, Herodotus, Arrian); art and science (Herodotus, Strabo), etc.

Virchow (H.) Bericht über den Stand der Rudolf Virchow-Stiftung für das Jahr 1912. (Z. f. Ethnol., Berlin, 1912, XLIV, 882-886.) Among the most recent and new expenditures are 2771.50 marks for printing S. Sergi's *Crania Habessinica* (Roma, 1912); 1,250 marks to R. R. Schmidt; 1,500 marks to Prof. Goessler, of Stuttgart, for excavation of a neolithic village-site; 500 marks to Dr Karutz, of the Museum f. Völkerkunde in Lübeck, to subsidize Hr. Tessmann's ethnographic book on the Pangwe of the South Cameroons; 2,500 marks for printing H. Virchow's monograph on the deformed foot of the Chinese women; 3,000 marks to H. Schmidt for archeological excavations in Spain; 500 marks to M. Mayer, on the

appearance of his book on southern Italian antiquities. Of earlier awards, —1,000 marks to Hr. Wiegiers for investigations of paleolithic geology in France; finds of Hr. Carthaus in the Velede cave are now in the Museum at Dortmund; Kluge's work on the Mingrelian language is to be published in the *Abh. d. Gött. gel. Ges.*; R. R. Schmidt has investigated over 50 paleolithic "stations" in Eastern Europe; the Baffin-Land expedition came to an end with the death of Hr. B. Hantzsch (some specimens collected by him have been turned over to the Museum f. Völkerkunde).

Weber (L.) Le rythme du progrès et la loi des deux états. (R. de Métaph. et de Morale, Paris, 1913, XXI, 16-60.) Discusses the theory of the "alternation of periods in which technical and speculative activities are respectively predominant. *Homo faber* is no less a specific name of man than *Homo religiosus*. Human progress has a duality of origin, a duality of direction, a duality of manifestation. Of man of to-day, the man of modern culture, it may be said that "possessing the technical knowledge of an adult, he philosophizes like a child."

Wide (S.) Religionsgeschichte Lesebücher. (A. f. Religsw., Lpzg & Berlin, 1913, XVI, 293-298.) Reviews and critiques of A. Bertholet's *Religionsgeschichtliches Lesebuch* (Tübingen, 1908) and N. Söderblom's *Främmande religionsurkunder i urval och översättning*, 3 vols. (Stockholm, 1908), both valuable and interesting text-books for the history of religion,—each author has collaborators for special religions, etc.

## EUROPE

Alden (C. S.) Megaspelaeon, the oldest monastery in Greece. (Nat. Geogr. Mag., Wash., 1912, XXIV, 310-323, 11 fig.) Notes on author's visit to the monastery of the "Great Cave,"—a relic of the Middle Age, "having a government like that of a republic and electing its own abbot." Sir T. Wyse, in 1858, termed it a "great dormitory of the religious commonplace." It is the oldest and richest monastery in Greece.

von Arx (C.) Erscheinung eines Wetter-




- geistes im Bischoffstein bei Sissach. (Schw. Volksk., Basel, 1912, II, 93.) Note on appearance of "weather-spirit" at Sissach in last quarter of the 19th century.
- Autres rimes d'enfants neuchâtelaises.** (Schw. Volksk., Basel, 1912, II, 95-96.) Texts of 3 counting-out rhymes.
- Bächtold (H.)** Das Rottenburger Schiessen. (Schw. Volksk., Basel, 1912, II, 94.) Legend concerning noise like cannon-shooting heard in region of Lucerne, locally termed "Rottenburg shooting."
- Baglioni (S.)** Speculum vaginale dell'epoca romana. (Riv. di Antrop., Roma, 1912, XVII, 287-288, 1 fg.) Brief account of a *speculum vaginale trivalve*, dredged up out of the Tiber and now in the Museum.
- Behrend (F.)** Das Erler Passionsspiel, 1912. (Z. d. Ver. f. Volksk., Berlin, 1913, XXIII, 65-69.) Notes on history and text of the Passion-Play performed in 1912 by the peasants of Erl in Tirol after a lapse of 9 years. The oldest text (Ms.) belongs to the end of the 17th century.
- Bellucci (G.)** Forme amigdaloidi paleolitiche in diaspro rinvenute nell'Italia centrale. (A. p. l'Antrop., Firenze, 1912, XLII, 252-257, 1 pl.) Describes and figures 5 amygdaloid paleoliths of jasper, from various localities (Tuoro, Cignano-Foiano, Castiglione del Lago) in central Italy. These implements are rare and important.
- Boehm (F.)** Zu dem Soldatenliede 'Brigade Goeben.' (Z. d. Ver. f. Volksk., Berlin, 1913, XXIII, 62-63.) Points out that the author of 'Brigade Goeben' was Karl Weigand (d. 28 June 1911, aged 79), uncle of Prof. Wortmann. See the *Ravensberger Blätter* (11, 49 ff.).
- Bolte (J.)** W. H. von Hohberg über Wetterregeln österreichischer Bauern, 1682. (Ibid., 61-62.) Cites numerous "weather-rules" of Austrian peasants from von Hohberg's *Georgica curiosa* (Nürnberg, 1682). See Lewalter (J.).
- Bothár (D.)** Ein gereimter Dialog wider den Gregorianischen Kalender vom Jahre 1584. (Ibid., 81-88.) Gives, on pages 82-88, text (430 ll.) of a Ms., in the library of the Evangelical Lyceum at Oedenburg, of a "Dialogue" against "the Anti-Christian papistical Gregorian New Calendar." It represents what the simple peasantry thought of the innovation, and belongs with the Anti-Christ literature.
- Busse (H.)** Tongefässe aus einem Hügelgrabe im Walde bei der Gielisdorfer Mühle, Kreis Oberbarnim. (Z. f. Ethnol., Berlin, 1912, XLIV, 808.) Notes on find of two double-conic urns containing remains of incinerated bodies of two adults, with larger and smaller grave-gifts of urns, etc. The bronze grave-gifts had probably been stolen before. The mound dates from the fourth period of the bronze age, or about 1200-1000 B. C.
- Carus (P.)** Albania. (Open Ct., Chicago, 1913, XXVII, 65-84, 18 fgs.) Notes on country, people, race and language (citations from *Encyclopaedia Britannica*), vendetta, women, etc. On p. 68 are illustrations of the Albanian dug-out and *tcherk*.
- Crawford (O. G. S.) and Keith (A.)** Description of vase found on Nunwell Down, Isle of Wight. (Man, Lond., 1913, XIII, 19-23, 4 fgs.) Notes on urn of unique type (now in Museum at Carisbrooke Castle), found, with skull and other bones, in 1881, in an ancient British barrow on Nunwell Down, near Brading, I. W. On pages 22-23 Prof. K. reports on the associated cranium and femur,—a brachycephalic skull (index 81.6) typical of the bronze period, as is also the femur. (Stature calculated as 1,670 mm.) The vase finds analogues, both as to form and ornamentation, in Central Germany, and with the human remains, probably represents intrusive bronze-age man.
- Deubner (L.)** Lustrum. (A. f. Religsw., Lpzg. u. Berlin, 1913, XVI, 127-136.) Discusses the nature of the lustration of the ancient Romans, the etymology of *lustrum* and the various uses of the term. According to D., the name only is cathartic, the rite itself, apotropeic. *Lustrum condere* signified originally the burying of the *lustrum*, i. e., "excrement," the slops, swill, etc.
- Dübi (H.)** Älteres über das Maibaumpflanzen. (Schw. Arch. f. Volksk., Basel, 1912, XVI, 245-246.) Cites from a clerical May-song of the 16th century, from the *Novelle Galanti di Giambatista Casti* (Milano, 1802) and from the Lucerne *Wochenblatt* of 1784, reference to the practice of the "May-pole," the dance associated with it, etc.

- Duckworth (W. L. H.)** Cave exploration at Gibraltar in 1911. (J. R. Anthropol. Inst., Lond., 1912, XLII, 515-526, 4 fgs.) Notes an examination of caves; fragments of pottery, shell armlet and worked stones from Sewell's Cave; bones and skulls of various animals from caves and fissure, including a human *os lunare carpi* and a right lower canine tooth. Prof. D., while believing that "the implements from Sewell's Cave include Mousterian, Aurignacian, Solutrean, and even Magdalenian forms," considers the human skeleton found neolithic, and not paleolithic. See Hinton (M. A. C.)
- Ebert (M.)** Ausgrabungen in Südrussland. (Z. f. Ethnol., Berlin, 1912, XLIV, 838-839.) Notes on excavations of 1910-1912 in the Government of Chersón. In 1910-1911 investigations were carried on on the Maritzyn estate of Hr. E. Jenny on the Bug-Dnjepr-limán, about 8 km. west of the Greek colony of Olbia. Two sorts of *kurgans* (higher, isolated or in groups of two or three, in the steppe, containing "red-painted" *hocker*-skeletons; low, in large necropoli,—belonging, as the remains indicated, to settlements of the Greek period). The *kurgans* of Ashigol belong to the 6-3 centuries B. C., the necropolis of Petuchofka to the 5-1 centuries B. C. Many skeletons, ceramic objects etc., were found. In 1912 excavations were made at Nikolajewka, on the right bank of the lower Dnepr, at the "Gorodok" (Burg), on the Kasatzkol estate. The grave-forms are like those of Maritzyn. Rich material of ornaments, ceramics, etc., was discovered in the graves; many varieties of fibulae, 4 types of combs, etc. The graves examined indicate the presence of Teutons (chiefly East Teutons) on the Black Sea at the beginning of the Christian era,—several centuries before the Gothic invasion. See Schliz (A.).
- Ebermann (O.)** Zur Aberglaubensliste in Vintlers Pluemen der Tugent [v. 7694-7997]. (Z. d. Ver. f. Volksk., Berlin, 1913, XXIII, 1-18, 4 fgs.) Part I. Reprints (pp. 4-10) verses 7694-7997 of H. Vintler's *Pluemen der Tugent* (Hrsg. v. J. v. Zingerle 1874), a work based chiefly on an Italian Ms., *Fiori di virtù* (Hrsg. J. Ulrich, 1890-95), of the 15th century, with (pp. 12-14) explanatory and bibliographical notes by Max Bartels on the superstitions therein listed. The old wood-cuts are reproduced.
- Edge-Partington (J.)** Note on certain obsolete utensils in England. (Man, Lond., 1913, XIII, 33-36, 1 pl., 2 fg.) Lists and figures, with brief descriptions, a large number of "old English household specimens, mostly connected with cooking and brewing." See also *The Studio*, 1906, 42-43, from which two of the illustrations have been reproduced.
- Fletcher (R.)** Columns of infamy. (Amer. Anthropol., Lancaster, Pa., 1912, N. S., XIV, 636-642.)
- Fowler (W. W.)** The oak and the thunder-god. (A. f. Religsw., Lpzg u. Berlin, 1913, XVI, 317-320.) Discusses the chapter on this subject in the third edition (1911) of Frazer's *Golden Bough*, and argues, from the frequency with which, according to recent German forestry reports, the oak is struck by lightning, as compared with other trees (fir, beech, etc.), that its sacred character is thus easily explainable,—here we have a natural explanation of the religious connection between the oak and thunder. And the oak was a very abundant tree in prehistoric Europe.
- Frau und Erdbeere.** (Schw. Volksk., Basel, 1912, II, 97.) Cites tabu of strawberries for woman who has lost an infant.
- Frothingham (A. L.)** The mystery of the arch of Constantine unveiled. (Century, N. Y., 1913, LXXXV, 449-455, 7 fgs.) According to F. the original builder of this triumphal arch in Rome was Domitian. Mutilated after his death it was "worked over" for various later imperial triumphs and finally dedicated in 312 A. D. to Constantine after his defeat of Maxentius.
- Gabbud (M.)** Ephémérides bagnardes. (Schw. Arch. f. Volksk., Basel, 1912, XVI, 214-236.) Folk-lore items from Bagnes concerning holidays, Saints'-day and other notable times of the year: New Year's Day, festivals of the Virgin, Shrove Tuesday and Ash Wednesday, Holy Week, Lent, Easter, May-Day, Rogation-week,—the Saints' days are very numerous, and Christianity and older "heathenism" sometimes quite mixed.



- Gessler** (E. A.) St Huberti-Schlüssel. (Ibid., 1913, xvii, 56-59, 1 fg.) Treats a "St Huberts' key," now in the Swiss Museum,—from the Canton of Lucerne. The text of a fly-leaf concerning its use is printed on page 57. It was curative for both man and beast. See also p. 63 on the key of St Guérin.
- Gramud** (J. E.) Characteristics of Roman art. (Rec. of Past, Wash., 1913, xii, 3-13, 10 fg.) Treats of natural realism, "continuous method," portrait sculpture, etc. Bibliography of 14 titles.
- Gréb** (J.) Schlesisch und Oberzipsisch. (Mitt. d. Schles. Ges. f. Volksk., Breslau, 1913, xv, 84-97.) Comparative study of phonetics of Upper Zips dialect of Silesian German with Middle High German, etc. The most marked characteristic of this dialect is the frequently occurring diphthongs, which sound *broad* as compared with other dialects. See Kövi (E.), Rother (K.).
- von Greyerz** (O.) Das alte Guggisberger Lied. (Schw. Arch. f. Volksk., Basel, 1912, xvi, 193-213.) Comparative study of text and music of the song known all over German Switzerland as "Das alte G. Lied," or quite short, "Der Simelberg." According to the author, "the melody of this song belongs with the folk-songs influenced by the church-song of the 16th century. The text goes back to 1790.
- Hall** (E. H.) Excavations in eastern Crete Spoungaras. (Univ. of Penn. Mus. Anthropol. Publ., Phila., 1912, iii, 43-73, 6 pl., 26 fgs.) Gives results of excavations of 1910,—the Spoungaras slope and its deposits (burials in earth without pithoi, burials in inverted pithoi), the neolithic deposit, early Minoan deposits A. and B., a group of middle Minoan I vases, the pithos-burials. The neolithic deposit is the first yet found on the isthmus of Hierapetra (the coarse clay pottery shards date from the end of the stone age). Among the objects found in the early Minoan deposit A., are some delicate gold chains, ivory seals, etc. In the middle Minoan I period adults as well as children were buried in jars.
- Two black-figured amphorae with scenes portraying the birth of Athena. (Museum J. U. of Penn., Phila., 1912, iii, 68-75, 6 fgs.) Treats of two amphorae, excavated from an Etruscan tomb at Orvieto, in 1907, and now in the Museum,—good examples of Greek pottery as to form, decoration, etc. The decorations on one vase represent the birth of Athena and her reception in Olympus; those on the other the birth of Athena and a group of warriors with a four-horse chariot.
- Hansen** (S.) On the physical anthropology of the Faeroe Islanders. (J. R. Anthropol. Inst., Lond., 1912, xlii, 485-492.) Based chiefly on Jørgensen's measurements of some 2,000 Faeroe islanders of the southern group, of whom 493 were adult males and 495 adult females,—references also to measurements of Berg (1889), Lund, etc. Stature, cephalic index (especially), color of hair and eyes are considered. The av. stat. of males was 1,691.2, females 1,583.8 mm.; av. cephalic index of large male individuals 79.59, small 79.67; females, 80.47 and 80.60. As to hair and eye-color practically no differences at all exist for cephalic index groups for stature, sex, etc. The author concludes that the Faeroe population is "without trace of foreign races," and that "the question of the supposed Alpine, or Celtic, or Round Barrow element is simply a question of natural variation within a homogeneous population."
- Hederström** (T.) Ljungan ännu en gång. (Ymer, Stkhlm, 1913, xxxiii, 71-74.) Further data as to etymology of river-name *Ljungan*.
- Hinton** (M. A. C.) Note on the rodents from the Gibraltar Caves collected by Dr W. L. H. Duckworth, 1910-1911. (J. R. Anthropol. Inst., Lond., 1912, xlii, 527-528.) Lists smaller mammals (all rodents) with conclusion that "all the bones have a recent appearance, and all belong to forms, which, if not yet known to inhabit Gibraltar, are at all events still living in southern Spain." See Duckworth (W. L. H.).
- Hoffmann-Krayer** (E.) Das Johannis-spritzen im Cinuskel. (Schw. Arch. f. Volksk., Basel, 1912, xvi, 246-247, 1 fg.) Notes on the practice of squirting water from wooden syringes or "squirt-guns," on all unmarried girls and women, indulged in by youths on St John's Day (June 24) in the village of Cinuskel in the Upper Engadine.
- Högbom** (A.) Studier öfver Upplands äldre bebyggelsehistoria. (Ymer,



- Stockholm, 1912, XXXII, 253-301, 2 maps.) Historical notes on the settlement of the province of Uppland. On pages 269-283 the geography and age of *sta*-names are discussed, on pp. 283-293 remains of Uppland names older than *sta*-names, and on pages 293-298 nature-names and alterations of the niveau. One of the maps shows the distribution of geographical names, the other the distribution of finds of the stone and bronze ages in Uppland.
- Jacoby (A.)** Ein hellenistisches Ordal. (A. f. Religsw., Lpzg u. Berlin, 1913, xvi, 122-126.) Treats of an ancient Greek text (among the magic-papyri in the British Museum) of a "magic" for discovering a thief, showing Egyptian influence in the "holy eye," etc.
- Karo (G.)** Archäologische Mitteilungen aus Griechenland. (A. f. Religsw., Lpzg und Berlin, 1913, xvi, 253-292, 6 fgs.) Treats of recent prehistoric investigations, finds, etc. (Neolithic settlements in Thessaly; palace of Tiryns; Minoan Crete), archaic and later (sanctuary of Artemis Orthia in Sparta, Menelaion, etc.; Tegea, Hermione, etc.; Athenian acropolis, Dipylon cemetery, Agora; Theban necropolis, Mykalessos, Eretria, Delphi, Pagasai, various places in Thessaly; Kurfu, Delos,—sanctuaries of Syrian and Egyptian deities; Gortyn, Phaistos; Asia Minor,—Sardes, Pergamon, Miletus, the Heraion of Samos, etc.).
- Keith (A.)** See Crawford (O. G. S.),  Moir (J. R.).
- Kessler (G.)** Totenknochen. (Schw. Arch. f. Volksk., Basel, 1912, xvi, 247-248.) Note on use of a human skull as drinking-vessel for pigeons, sewing of human bones in clothes, etc.
- Kövi (E.)** Die Zipser Mundart. (Mitt. d. Schles. Ges. f. Volksk., Breslau, 1913, xv, 40-83.) Phonetics (pp. 43-70), list of loan-words (2 cols. to page, pp. 71-83) from French, Hebrew, Italian, Latin, Slavonic (Bohemian, Polish), Spanish, Hungarian. The Zips Silesian dialect (there are three varieties) is spoken by some 45,000 Germans. See Gréb (J.), Rother (K.).
- Krebs (H.)** Menschenschädel als Trinkgefässe. (Z. d. Ver. f. Volksk., Berlin, 1913, xxiii, 59.) Cites medieval Russian example of use of skull as drinking-vessel.
- Lewalter (J.) u. Bolte (J.)** Drei Puppenspiele vom Doktor Faust. I. (Ibid., 36-51.) First part, giving (pp. 43-51) text of a puppet-play of Dr Faust, according to the Ms. of Gustav Koy, who in 1893 performed it in Leipzig,—the piece came from the puppet-player Stephani, who for 35 years visited the fairs of Leipzig with his show. The second play was set down by the puppet-player O. Seidel of Neuschönfeld in 1875; the third is due to Julius Kühn, whose "theater" appeared first in Leipzig in 1891.
- Lewis (A. L.)** The "Pierre Levée," Poitiers, France. (Rec. Past, Wash., 1913, xii, 22, 1 fg.) Note describing dolmen,—remains of what was probably a sepulchral chamber.
- Lohmeyer (K.)** Brauch bei Viehseuchen in der Gegend von Nahe, Mosel und Saar. (Z. d. Ver. f. Volksk., Berlin, 1913, xxiii, 59-61.) Cites folk-procedure during swine-plague in the last quarter of the 19th century; also items relating to cattle-plague in 16th and 17th centuries.
- MacCurdy (G. G.)** The significance of the Piltdown skull. (Amer. J. Sci., New Haven, Conn., 1913, 4th s., xxxv, 315-320, 4 fgs.) Treats of parts of cranium and right half of lower jaw (first and second molars *in situ*), discovered by Mr C. Dawson in a pit near Piltdown Common (Ouse valley, Sussex), in association with fossil animal remains (pliocene elephant, mastodon, hippopotamus, *Castor*, *Equus* and an antler fragment of *Cervus elephas*) and rudely worked flints,—making Piltdown "one of the most extraordinary prehistoric stations ever uncovered." The capacity is estimated at "not less than 1,070 c.c.; cephalic index at 78 to 79. The lower jaw, in some respects, is more primitive than the cranium. The *Eoanthropus Dawsonii*, as the Sussex man has been named, is, Dr MacC. thinks, by far older than *H. neanderthalensis*, and probably intermediate in age between *Pithecanthropus* and *H. Heidelbergensis*. He is optimistic as to the prospect of other important finds.
- A new French cavern with paleolithic mural engravings. (Science, Lancaster, Pa., 1912, N. S., xxxvi, 269-270.) Brief account of discovery of the Tuc d'Audoubert cavern in the commune of Montesquieu-Avantès near St Giron (Ariège), with en-

- gravings of horses, bison, one reindeer, one bovine animal, and "some ten various signs, one probably a weapon." Figures of reindeer are rare in the mural engravings of Pyrenean caverns. These engravings were discovered by Count Bégouen and his son. In a later visit, in which Dr M. and Prof. H. F. Osborn shared, with Prof. Cartailhac, other engravings were discovered (horse, *Elephas primigenius*). The precious material in this cave will be preserved from vandalism.
- MacRitchie (D.)** The kayak in north-western Europe. (J. R. Anthropol. Inst., Lond., 1912, XLII, 493-510.) Cites evidence (Vaigatz skin-boat of 1556; Aberdeen *kayak*, now in Museum of Marischal College, "captured" ca. 1690-1710; Orkney legends and stories of "Finnmen," etc., pp. 498-506; "sea-men" and "sea-women" captured off North Sea coasts; use of term "Greenland") in favor of "the recognition of a race of *kayak*-using people in 17th-century Europe," which "means that the type known as 'Magdalenian' has persisted in Europe down to a recent date, if not actually to the present day." The author's argument is considerably destroyed by the recent investigations of the Jesup North Pacific Expedition making impossible an ancient Asiatic origin for the Eskimo as such,—Canon Taylor's idea that the Eskimo took the word *kayak* with them from L. Baikal to Greenland (p. 493) is absolutely *outré*. The "Magdalenian" character of the Eskimo is as much a result of "convergence" as of anything else. About the same time that the Aberdeen *kayak* was "captured," another was "caught in Orkney" and sent to the Museum of Edinburgh University. See Reid (R. W.).
- Mäuse und anderes gegen Bettnässen** (Schw. Volksk., Basel, 1912, II, 96-97.) Folk-remedies against bed-wetting, from Switzerland.
- Meier (S.)** Der Eieraufleset in Dinkton, Aargau. (Schw. Arch. f. Volksk., Basel, 1912, XVI, 237-242, 2 pl.) Describes and pictures the "egg-gathering," performed annually on "red Sunday" (second after Easter) at Dinkton, in Aargau, Switzerland, by the Protestant population (30 or more years ago it was performed also here and there by Catholics). One of the "Böhli," who figure in this "play," was dressed like an Indian, with a tomahawk at his belt. See Oberholzer (S.).
- Meyer (E.)** Religiöse Wahnideen. (A. f. Religsw., Lpzg u. Berlin, 1913, XVI, 1-51, 1 pl.) Treats chiefly (pp. 15-44) of a "new sect," due to a psychopathic couple,—other examples of individual and mass delusion are cited, the difficulty of distinguishing belief and delusion, of separating the normal and the abnormal in such complexes pointed out, the need of comparative studies indicated, etc. Religious delusive ideas are marked by the primitive, simple, original form in which they appear. Religious delusions of epileptics differ from those of melancholiacs in many things (p. 5). The psychic infection often includes married couples, brothers and sisters, whole families, etc.
- Minto (A.)** Avanzi di tombe eneolitiche a Punta degli Stretti, Monte Argentario. (A. per l'Antrop., Firenze, 1912, XLII, 258-265, 3 figs.) Treats of arrow and lance points, specimens of pottery, etc., from an eneolithic burial-place.
- Mochi (A.)** Ancora a proposito della cronologia del Paleolitico italiano. (Ibid., 273-277.) Reply to Prof. E. Cartailhac's review of M.'s recent study of paleolithic chronology in Italy.
- Moir (J. R.)** Flint implements of man from the middle glacial gravel and chalky boulder clay of Suffolk. (Man, Lond., 1913, XIII, 36-37.) Author's investigations cover period of last seven years. The middle glacial gravel flints fall into "four well-defined groups, distinguished by their form, flaking, patination and mineral condition,"—the stains of these flints indicate that "they were at one time lying exposed on a land surface before they were deposited in the bed where they are now found." The boulder-clay specimens are somewhat similar to the later Mousterian in form. All these beds "antedate by a long period" the river-terrace gravels containing the earliest Chellean (paleolithic) implements.
- and **Keith (A.)** An account of the discovery and characters of a human skeleton found beneath a stratum of chalky boulder-clay near Ipswich. (J. R. Anthropol. Inst., Lond., 1912, XLII,



- 345-379, 1 pl., 13 figs.) Discovery of skeleton, report on digging out of human remains,—reports of Messrs Moir, Woolnough, Canton, Snell, Whitaker, Murr, Slater, Candy, Miller, etc. Prof. Keith's description of skeletal remains,—position of skeleton, chemical and physical condition of the bones, age, sex, stature (young adult ca. 30-40 years; height est., 1,750 to 1,800 mm.), racial characters (non-Neandertal, resembles present-day type), cranial characters (index 75), etc., long bones, etc. Prof. Keith thinks that the modern type of man is much older in evolution than generally believed. The Ipswich skull, like those of Bury St. Edmunds and Galley Hill, is of this type. In an Appendix (pp. 377) a brief account is given of a subsequent discovery at Charsfield in Suffolk of a human skeleton from the same horizon as the Ipswich skeleton, together with a mammoth tusk, etc.
- Moore (F.)** The changing map in the Balkans. (Nat. Geogr. Mag., Wash., 1913, xxiv, 199-226, 27 fg., map.) Chiefly historical and relating to the recent war. The illustrations represent race-types (Tzigans, Servian peasants, Asiatic Turks, Albanian kavasses, Bulgarian brigands, Wallachians, Bulgarians, Bosnians, Turks), soldiers of various nationalities, village-scenes, etc.
- Moses (G. H.)** Greece and Montenegro. (Ibid., 1912, xxiv, 281-310, 24 fg.) Notes on peoples, dress, customs, religion, rulers, politics, etc. The illustrations are concerned with national costumes, street and village scenes, peasant life and activities, etc.
- Müller (A.)** Kraftausdrücke der Basler Knaben in Spiel und Streit. (Schw. Volksk., Basel, 1912, II, 83-84.) Lists a large number of expressions relating to strength, etc., in use among the boys of Basel, Switzerland in game and contest.
- Neubaur (L.)** Ein Nachtrag zum Spruch der Toten an die Lebenden. (Z. d. Ver. f. Volksk., Berlin, 1913, xxiii, 88-91.) Cites 8 additional examples from the 16th, 17th and 18th centuries, in Latin and German.
- Nilsson (M. P.)** Würfelorakel in Skiron. (A. f. Religsw., Lpzg. u. Berlin, 1913, xvi, 316-317.) Notes on oracles by dice-playing in ancient Greece, particularly in Skiron.
- Sakrales aus Argos und Kreta. (Ibid., 315-316.) Notes on the religious items in an old Argive inscription published by Vollgraff in 1910.
- Herd und Aschengrube. (Ibid., 315.) Note on sanctity of ashes, etc., in ancient Greece.
- Die Verjüngung Aisons. (Ibid., 314-315.) Discusses a representation of the rejuvenation of Aison on a black-figure Attic vase from Gela.
- Lustration des Heeres. (Ibid., 314.) Cites a mythic example of army-lustration as an ancient Greek custom.
- Der Mythos von Antilochos. (Ibid., 313-314.) Approves Sjövall's interpretation of the representation of Antilochos on the Olto's bowl in Berlin.
- Die hyperborischen Jungfrauen. (Ibid., 313.) Argues that the Chariten of Plutarch were originally "the Hyperborean maidens,"—they appear in connection with the Apollo-cult.
- Den stora folkvandringen i andra årtusendet f. Kr. (Ymer, Stockholm, 1912, xxxii, 308-333.) Part II. treating of archeological investigations in the Egean basin, conclusions based on archeological material, dialect-investigation and tribal history, the immigration of the Greek tribes.
- Nopcsa (F. B.)** Thrakisch-albanische Parallelen. (Anthropos, St Gabriel-Mödling, 1913, viii, 138-150.) Lists, with etymological notes, etc., 49 (*Agron-Vegium*) Illyrian and Thracian place-names, interpretable from Albanian place-names or other words. On p. 147 is a Thracio-Illyrian glossary of 39 words, with some others less certain. Suffixes, personal and family names are also discussed (pp. 147-149). Bibliography of 32 titles.
- Nordlander (J.)** Om flodnamnet "Ljungan." (Ymer, Stockholm, 1912, xxxii, 302-307, 1 fg.) Discusses the derivation of the river-name *Ljungan*.
- Oberholzer (S.)** Splitter aus der thurgauischen Volkskunde. (Schw. Arch. f. Volksk., Basel, 1912, xvi, 243-245.) Three brief legends, four items of folk-wit and humor, and brief account of "egg-gathering" 50 years ago. See Meier (S.).
- Osborn (H. F.)** Men of the old stone age, with an account of a motor tour through the principal cavern regions of southwestern Europe. (Amer. Museum J., N. Y., 1912, xii, 279-287, 7 figs., map.) Notes on caves and



- caverns of Niaux (near Tarascon), Le Portel, Tuc d'Audoubert (very recently discovered,) the Dordogne group (about Les Eyzies), Castillo (near Puente Viesgo, Santander), La Pasiega, Altamira, etc. The "throne room" of La Pasiega, according to Prof. Obermaier, is "the latest proof of the religious or ceremonial significance of these caves in the minds of the paleolithic race." Altamira "ranks for paleolithic times with the great gallery of Velasquez in the Prado of Madrid." Of the region round Les Eyzies, which includes Cro-Magnon, Dr O. says (p. 282): "Here, human history is recorded in a continuous current for a period of 60,000 years, passing from the lower paleolithic of Le Moustier, through all the barbaric and medieval stages, to the hamlets of the peasant and the châteaux of the French nobility." See Wissler (C.).
- Pellandini (V.)** La parabola del figliuol prodigo (S. Lucca 15, 11-32) tradotta in alcuni dialetti del Cantone Ticino. (Schw. Arch. f. Volksk., Basel, 1913, xvii, 52-56.) Nos. 5-6 giving the Parable of the Prodigal Son in the dialects of Preonzo and Lodrino, with literal Italian translations.
- Martin-martèla, un passatempo fanciulesca. (Schw. Volksk., Basel, 1912, 82-83.) Account of dialogue-game of children of Ticino.
- Pittaluga (R.)** Nota statistica sull' accrescimento in 300 fanciulle della provincia di Mantova. (Riv. di Antrop., Roma, 1912, xvii, 289-293.) Gives measurements of stature and finger-reach of 300 girls between 12 and 24 years in a Mantuan normal school (ages twelve to thirteen, 50; thirteen to fourteen, 24; fourteen to fifteen, 32; fifteen to sixteen, 37; sixteen to seventeen, 34; seventeen to eighteen, 43; eighteen to nineteen, 29; nineteen to twenty, 29; twenty to twenty-one, 4; twenty-two, 1; twenty-four, 1). The chief fact brought out is the lack of increase in stature during the period from 16 to 18 years, corresponding to the same phenomenon in the Mantuan girls (16-17 yrs.) measured by Franchi, Turinese (16-18) by Pagliani, Turinese (17-18) by Marro, etc. The range of stature is for girls of 12-13 years, 1,250-1,525 mm.; 13-14 years, 1,270-1,560; 14-15 years, 1,420-1,600; 15-16 years, 1,460-1,630; 16-17 years, 1,420-1,645; 17-18 years, 1,420-1,640; 18-19 years, 1,450-1,665; 19-20 years, 1,430-1,660. The average stature for these ages is, respectively: 1,429; 1,482; 1,518; 1,544; 1,532; 1,522; 1,540; 1,556.
- Polivka (G.)** Nachträge zu dem 'Trug des Nektanebos.' (Z. d. Ver. f. Volksk., Berlin, 1913, xxiii, 57-58.) Cites Slavonic parallels to material in O. Wienreich's *Der Trug des Nektanebos* (Leipzig, 1911).
- Protsch (E.)** Eine Kirmes im Hunsrück. (Ibid., 72-74.) Describes the *Keerreb*, a folk-ceremonial (procession, music, dances, etc.) of the villages of the Hunsrück region of Germany.
- Puccioni (N.)** La mandibola di Arcy sur Cure appartiene al tipo di Neanderthal? (A. p. l'Antrop., Firenze, 1912, xlii, 277-281, 2 figs.) Compares lower jawbone found at Arcy sur Cure in 1859, with those of La Chapelle aux Saints, Le Moustier, Krapina C., La Naulette, La Quina, Combe Capelle, Malarnaud, etc. P. concludes that the mandible of Arcy is "of Australian-Caucasoid type."
- Rapp (F.)** Vom Leben nach dem Tode. (A. f. Religsw., Lpzg u. Berlin, 1913, xvi, 320.) Note on food-offering to the dead in 1912 in Deggendorf.
- Regell (P.)** Rübezahl im heutigen Volksglauben. Eine Beurteilung der Arbeiten R. Loewe's. (Mitt. d. Schles. Ges. f. Volksk., Breslau, 1913, xv, 98-136.) Discusses Rübezahl in modern folk-lore, with special reference to and critique of the recent writings about that topic by R. Loewe. Dr Regell maintains that the Rübezahl *sage* is "a purely miners' legend," afterwards taken over by others; and that it has never got clearly away from that environment or taken deep root in folk-lore. All Rübezahl tales, etc., are classified into 6 groups by the author.
- Reid (R. W.)** Description of Kayak preserved in the Anthropological Museum of the University of Aberdeen. (J. R. Anthropol. Inst., Lond., 1912, xlii, 511-514, 1 pl.) Describes *kayak* paddle, spear, bird-spear, throwing-stick, harpoon,—all implements made of redwood with bone and ivory mountings. The *kayak* is said to have been "captured" near Aberdeen about 1690-1710. See MacRitchie(D.).

- Rossat (A.)** Les "Fôles." Contes fantastiques patois recueillis dans le Jura bernois. (Schw. Arch. f. Volksk., Basel, 1913, xvii, 30-51.) Part IV, giving dialect text and literary French version of Nos. 18-23; The blue-bird, The tale of Jean Corne-Cul, The three golden hairs of the devil, The tale of the old miller of Miécourt, The tale of the three spinners, The little travelers. All in the dialect of Miécourt.
- Rother (K.)** Fremdwörter in der schlesischen Mundart. (Mitt. d. Schles. Ges. f. Volksk., Breslau, 1913, xv, 137-155.) Records, with explanatory, historical, etc., notes loan-words, *Akten-Zest* from Latin, French, Polish, Bohemian, Hebrew, Italian, etc. See Gréb, (J.), Kövi (E.).
- Samter (E.)** Die Entwicklung des Terminus-kultes. (A. f. Religsw., Lpzg u. Berlin, 1913, xvi, 137-144.) Treats of the development of the *terminus* cult in ancient Rome. According to S., the so-called *Juppiter Terminus* (mentioned once only in an inscription of the Antonine period), grew up from an association of the cult-places of the god *Terminus* with those of Jupiter. Originally there were, not one god *Terminus*, but many boundary-deities.
- Schliz (A.)** Untersuchungsbericht über die südrussischen Schädel von Maritzyn und Nikolajewka. (Z. f. Ethnol., Berlin, 1912, xlv, 839-845, 1 fg.) Treats briefly of the skulls discovered at Maritzyn (25 in all, representing various races, but one culture, the old Greek of 500 to 100 B. C.) and at Nikolajewka (1st century A. D., 12 skulls). The Maritzyn skulls show 4 types (dolichocephalic descendant of the Central European,—Brünn I,—this is the prevailing type, 11 skulls; a brachycephalic, s. w. European, descendant of the Grenelle,—this type represented by 7 skulls resembles the Gallo-Celtic race; a dolichocephalic type, belonging with the n. e. European element found among the later Slavs of the northern Russian *kurgans*; a type identical with the northern Asiatics of the Ural-Altaic group). The Nikolajewka skulls show three types (dolichocephalic, almost mesocephalic, belonging to the type of the n. e. peoples, early bronze age, Aunjetitz); dolichocephalic, type of n. w. peoples from the megalith to the Frankish-Allemanian "Reihengräber" skulls; type of Greek skulls of Maritzyn. See Ebert (M.).
- Schütte (O.)** Ein Irrgarten in zwei Braunschweiger Adressbüchern. (Z. d. Ver. f. Volksk., Berlin, 1913, xxiii, 63.) Cites from the *Catastrum* of the city of Brunswick for the years 1777 and 1780 a labyrinth with 6 strophes.
- Schwarz (F.)** Lapides vivi. (Ibid., 80.) Cites a Heanz children's song, which appears to refer to the practice of making stones "alive" by wetting them with running water.
- Sergi (G.)** Intorno all' uomo pliocenico in Italia. Revisione degli avanzi umani fossili scoperti nel pliocene inferiore a Castenedolo presso Brescia. (Riv. di Antrop., Roma, 1912, xvii, 199-216, 4 fgs.) Revises and adds to the author's memoir on the fossil human remains of Castenedolo (near Brescia), published in 1884,—the bones, belonging to 3 individuals, man, woman, child, are now in the Roman Anthropological Museum. The male skull has an index of 71.42; the estimated stature of the man is 1,610 mm., of the woman 1,560 mm. Dr S. concludes that the remains of man found at Castenedolo are the most ancient yet known, and, with others of quaternary age prove that the origin of man, like that of the other primates, is "polyphyletic (or, better, polygenetic)." In Europe, during the tertiary and quaternary epochs two human types were developed,—one, more human in its characters than the other, has shown a greater power of survival, and has multiplied itself and is living to-day, the other inferior type became extinct in the middle quaternary.
- (S.) Avanzi preistorici di S. Cosimato, Cantalupo-Mandela. Comunicazione preliminare. (Ibid., 295-303, 2 pl., 2 fgs.) Treats of the discovery in August, 1912, by Prof. E. Ege of two prehistoric tombs in the wood of S. Cosimato, with human remains and pottery fragments of various sorts. The somewhat imperfect skull (ceph. ind., 73.4) is characteristically Mediterranean in form. Most of pottery represented does not go beyond the bronze age.
- Siebs (T.)** Fenixmännlein. (Mitt. d. Schles. Ges. f. Volksk., Breslau, 1913, xv, 136.) Notes a subterranean dwarf



- of Silesian folk-lore, called *Fenix-mannla*, about whom many good and evil things are told.
- Stolpe** (P.) *Geografi vid läroveken*. (Ymer, Stkhlm, 1913, xxxiii, 75-76.) Notes on reorganization of instruction in geography in Sweden.
- Stückrath** (O.) *Rhythmisches Zersingen von Volksliedern*. Ein Beitrag zur Kenntnis unseres Volksgesanges. (Z. d. Ver. f. Volksk., Berlin, 1913, xxiii, 75-80.) S., who has collected texts and music of folk-songs in Taunus and Westerwald, discusses, with various examples, the changes in rhythm due to the use of songs for marching or for dancing, which originally were used for another purpose and other conditions. This phenomenon was noted by Gassmann, in his *Das Volkslied im Luzerner Wiggertal und Hinterland* (Basel, 1906), but not discussed.
- Tappolet** (E.) *Médecine populaire*. (Schw. Volksk., Basel, 1912, II, 77-80.) Specimen of *questionnaire* on folk-medicine.
- Terzaghi** (N.) *Über die Unverwundbarkeit des nemeischen Löwen*. (A. f. Religsws., Lpzg u. Berlin, 1913, xvi, 309-313.) Notes on the invulnerability of the Nemean lion. T. thinks it certain that in the time of Pindar the Nemean lion's skin was already looked upon as invulnerable,—hence Berthold's view that the idea of the lion's invulnerability is of rather later origin, cannot be maintained.
- Toula** (F.) *Eine Reise in das westliche Bosnien*. (Mitt. d. k. k. geogr. Ges. in Wien, 1913, LVI, 15-38, 6 pl., 12 fg.) Gives account of travels in Drvar and Péci in 1912, chiefly topographical and geological.
- Velde** (G.) *Anthropologische Untersuchungen und Grabung in einer Höhle der jüngeren Steinzeit auf Levkas*. (Z. f. Ethnol., Berlin, 1912, XLIV, 845-864, 14 fgs.) Pages 852-864 treat of the investigation of the cave of Chirospilia (later neolithic), "Hog-cave," on the island of Leucas, which V. believes to be the Homeric Ithaca, the objects discovered,—several skeletons, fragments of human bones, bones of domestic animals, etc., stone axes, flint implements, two perforated shells, bone implements, pieces of worked horn, clay spindle-rings, some clay idols, and a large quantity of pottery fragments of 8 or more sorts.
- On pages 847-849 are some notes on the cranial remains (details to be published later),—the indices of 7 skulls range from 74-76; of one from the south cave, 81. On pages 850-851 are given the measurements of 43 adult male natives of the island,—range of stature 1,538-1,810 mm.; of cephalic indices 74-93. The population of the island seems mixed, great differences appearing in one and the same family.
- Volkart** (H.) *Kunkelsprüche*. (Schw. Arch. f. Volksk., Basel, 1913, xvii, 59-62.) Gives texts of two "spinning-wheel speeches" from the Canton of Thurgau, one by a maiden in honor of a girl friend, the other by a youth to his sweetheart. These speeches were often made at Easter or Christmas by youths to the maidens of their choice; neatly written out they were tied to the spinning-wheel.
- Warren** (S. H.) Problems of flint fracture. (Man, Lond., 1913, xiii, 37-39.) Critique of J. R. Moir's account of flint experiments in *Proc. Prehist. Soc. E. Angl.*, 1912, and *Nature*, Dec. 26, 1912, particularly the sack-experiments; gives also results of W.'s own investigations. W. has lost faith in "eoliths" as human implements.
- Weber** (A.) *Eines Nachtwächters Ruf und Widerruf*. (Schw. Volksk., Basel, 1912, II, 80-82.) Give cry and reply of the night-watchman of Menzing at the close of the 18th century.
- Wentzel** (F.) *Die Weihnachtsspiele der südlichen Oberlausitz und ihre literarischen Beziehungen*. (Mitt. d. Schles. Ges. f. Volksk., Breslau, 1913, xv, 1-39.) Discusses, with text-citations, the literary relationship of southern Lusatian Christmas-plays of which the author has collected a considerable number (all performed by children and not adults. Advent-plays, from Lawalde near Löbau, Seiffenhennersdorf, Bertsdorf near Zittau, Waltersdorf on the Lausche, Hainewalde,—and from Bohemia: Daubitz, Ehrenberg, Spittelgrund, Görsdorf; Reichenberg, Harzdorf, Falkendorf, Schönlind, Markersdorf, Warnsdorf, etc. The Gross-Schönau play of "Der Grosse Herrchrist," pp. 19-28; Shepherd-plays from Ehrenberg, Nixdorf, Röhrsdorf, Auscha, etc., pp. 28-31; "Herod-play" from Altstadt near Ostritz, known in the same form in



Seitendorf and Gruna, pp. 31-36. The Advent-plays of Upper Lusatia and the adjoining parts of Bohemia, together with the shepherd-plays, show close relationships with those of Silesia, the only marked difference being that the advent-play has remained more independent and has not, as in Silesia, merged with the "Birth of Christ Plays," or the "Kindelwiegen." The "Herod-play" exhibits a special development.

Wissler (C.) The art of the cave man. (Amer. Museum J., N. Y., 1912, XII, 289-295, 1 pl., 11 figs.) Treats of engravings and paintings of Altamira (in particular), Les Combarelles, Font-de-Gaume, Cogul, Lorthet, Kesserloch, etc. In the cavern of Altamira, color-paintings and figures in black outline, besides engravings, occur,—and sometimes a figure is part engraved and part outlined in black. The Altamira paintings were first seen by a little Spanish girl. The change from Aurignacian art to Magdalenian was far from abrupt (as some would have it). As a whole, it appeared "only as a school of art or a form of culture that developed but to be displaced by another," and "there seems to be no inherent reason why geometric art might not have developed first, had the attention of Aurignacian man been focused upon it" (p. 295). The anteriority of realistic art here is "merely a historical fact, and not a biological one." Dr W. warns us that "we must not be too dogmatic in the application of the 'no-composition' interpretation of Aurignacian art." See Osborn (H. F.).

Woolley (C. L.) Excavations on Beacon Hill, Hampshire. (Man, Lond., 1913, XIII, 8-10, 2 fg.) Notes on investigation of large and smaller circles on top of the hill and of a barrow a mile or so from it, one of "The Seven Barrows," in type intermediate between the regular long and round. The results "were disappointing."

Wright (F. R.) The lost towns of the Yorkshire coast. (Rec. Past, Wash., 1913, XII, 17-21, 3 fg., map.) Résumés data in T. Shephard's *The Lost Towns of the Yorkshire Coast, and other Chapters bearing upon the Geography of the District* (Lond., 1912, pp. xviii, 329).

## AFRICA

Art (The) of Great Benin. (U. of Penn. Mus. J., Phila., 1912, III, 76-81, 6 figs.) Notes on bronze portraits, lace plaque, small plaques and masks, pair of bronze cocks, recently acquired by the Museum; a large carved elephant tusk. The collection "contains in all 118 pieces, which represent in a very satisfactory way the entire field of Benin art."

Barrett (W. E. H.) A'Kikuyu fairytales, rogano. (Man, Lond., 1913, XIII, 10-11, 24-25.) English texts only of: "The Drinking-Place of the Irimo (Evil Spirits)," and "The Beautiful Maiden, the Dwarf, and the Feather."

Beech (M. W. H.) The sacred fig-tree of the A-Kikuyu of East Africa. (Ibid., 1913, XIII, 4-6.) Notes on "the *mugumu*, a species of *ficus* akin to the *capensis*." It is sometimes termed "the child God," and God is said to dwell in the clouds above it; it is the medium of prayers to God. To it sacrifices are made; it helps fertility and pregnancy; its wood is used for the fire-drill. No traces of ancestor-worship connected with it.

Clerget (P.) A travers le monde musulman ancien et moderne, de Tanger à Tlemcen par les cités maures d'Andalousie. (Bull. Soc. Neuchât. de Géogr., Neuchâtel, 1912, XXI, 78-100, 3 pl.) Notes on Moorish cities of Andalusia (Seville, Cordova, Granada, etc., Moorish art), Tlemcen, etc.

van Ginneken (J.) Les classes nominales des langues bantoues. Avec un appendice: La liste complète des noms de la langue bantoue Nyungwe, Zambèze, par le P. Jules Torrend. (Anthropos, St Gabriel-Mödling, 1913, VIII, 151-164.) First section treating of noun-classification in general, noun-classification in several West African languages (Yoruba, Bavili), Bantou noun-classification and the Hexaemeron of Genesis,—6 regular classes: *bu-ma* and *ma*, *li-ma*, *mu-mi*, *ci-zi*, *in-zin*, *mu-ba*. Whether the Bantu noun-classes are posterior to or prior to the categories of Genesis, Father van G. thinks, may be questioned.

Hestermann (F.) Kritische Darstellung der neuesten Ansichten über Gruppierungen und Bewegungen der Sprachen und Völker in Afrika. (Ibid., 219-

- 250.) Continuation, treating chiefly of C. Meinhof's latest work, *Die Sprachen der Hamiten* (Ab. d. Hamb. Kol.-Inst. IX. 8. XVI, 256 S., Hamburg, 1912), Westermann's *The Shilluk People, their Language and Folk-Lore* (Phila., 1912 and Berlin. Pp. LXIII, 312), the views of Struck or the Niloto-Hamitic and Sudanese languages, the question of extra-African linguistic relations, the opinions of comparative philologists on the relationships of African languages (Finck, Misteli, van Ginneken's résumé of present knowledge), F. Bork on the languages of Kordofan, etc. According to Meinhof, Fula is probably the oldest accessible Hamitic tongue (and close to "Urbantu"); Hausa is a West-African Hamitic tongue influenced by Sudanese; Schilh is an example of Berber; Bedauey is the northernmost of the East-African Hamitic tongues; Somali is one of the best-known of the more southern Hamitic tongues; Masai is an ancient East-African Hamitic tongue influenced by Sudanese; Nama is a Hottentot tongue (most southern) strongly affected by the language of the Bushmen. He concludes that the Hamitic and Sudanese languages are totally different; also that the Hamitic tongues, while resembling the Semitic and Aryan are different from both, though near to the Semitic.
- Hildburgh** (W. L.) Some Cairene amulets for houses and for horses and donkeys. (Man, Lond., 1913, XIII, 1-3, 1 pl.) Lists and briefly describes many house-amulets, against "evil eye," for general protection, etc. (crocodile, lizard, fish, open hand, ostrich-egg, aloe, garlic, red peppers, new wheat, gourd, horseshoe, old shoe, horns, etc.), amulets for horses and donkeys (bell, coin, beads, cowry-shells, old shoe, bit of red ribbon or cloth, catskin, tuft of hair, written charms, metal chains, etc.), from Cairo.
- Jéquier** (G.) L'origine de la race Egyptienne. (Bull. Soc. Neuchât. de Géogr., Neuchâtel, 1912, XXI, 127-143.) Résumés data concerning the ancient Egyptians,—archeology (comparisons with Babylonia), funeral customs (compared with those of early Aryans), writing (differs from Chaldean), language (African rather than Asiatic), anthropology (Egyptians close to Nubians, Berbers, etc.), legends and mythology (two streams), etc. Prof. J. rejects the theory of Semitic origin of the ancient Egyptians, concluding that they were "a white race of African origin," the cradle of whose civilization must be sought in the Nile valley.
- Lomax** (J. A.) Stories of an African Prince. (J. Amer. Folk-Lore, Lancaster, Pa., 1913, XXVI, 1-12.)
- MacMichael** (H. A.) Notes on the Zhagháwa and the people of Gebel Midób, Anglo-Egyptian Sudan. (J. R. Anthr. Inst., Lond, 1912, XLII, 288-344.) Besides brief ethnographic introduction, gives vocabulary (pp. 289-297) numerals, color-terms, conjugation of verbs (pp. 298-318) and numerous sentences (pp. 318-330), and brief texts (pp. 330-334) with interlinear and free translations. The Zhagháwa "are closely related to the Tibbu (or Teda family)." Concerning the people of Gebel Midób (related to Zhagháwa) some ethnological notes, a vocabulary (pp. 336-339) and a number of phrases and sentences (pp. 339-344) are given.
- Patroni** (G.) Appunti di etnologia antica (A. p. l'Antrop., Firenze, 1912, XLII, 266-272.) Notes on G. Costa's "Tripoli e Pentapoli," in the *Atene e Roma* for 1911 and 1912, and on archeological classification, etc.
- Roeder** (G.) Die ägyptische "Sargtexte" und das Totenbuch. (A. f. Religsw., Lpzg u. Berlin, 1913, 66-85.) Treats of the "coffin-texts" (texts put in with the dead to help them for the other world) of the Middle Kingdom, history and form, "texts of the dead" proper, mythological texts, etc. Characteristic of many such texts is the metamorphosis into, or identification with the gods, of the dead; in fewer texts the dead is represented as deserving the help of the gods; sometimes, even, a threat to the gods appears, in case they do not fulfil the wishes of the dead, etc.
- Sergi** (S.) Saggio di una indagine analitica sul cranio abissino. (Riv. di Antrop., Roma, 1912, XVII, 43-157, 3 pl., many tables and curves.) Résumés the data given in detail in the author's recent monograph, *Crania habessinica. Contributo all' antropologia dell' Africa orientale* (Roma, 1912). S. concludes that "the present population of Abyssinia in its numerous

- cranial subvarieties, which represent the concrete, fundamental distinctive entities of every ethnic group, converges almost completely the pre-dynastic Egyptian and constitutes through them a very ancient ethnic group, in which a large part of the most oscillating cranial characters, those of the face, have had time to be distributed uniformly and extensively, while some subvarieties have remained more refractory than others to the acquisition of a system of facial characters." All these convergent elements make an integral part of the Abyssinian, and we are not able to distinguish in it Bushman, Hottentot, Bantu and other types. We do not find here the hybridism of the Masai, Fulbe, Bahima, etc.
- Talbot (P. A.)** Two Ekoi stories. (Man, Lond., 1913, XIII, 6-8.) Native texts and interlinear translations of "The Ekoi Adam and Eve" and "How Ox and Eagle Played Together." See on these people the author's recent work *In the Shadow of the Bush* (Lond.).
- Torday (E.)** Note on unusual form of tatu. (Man, Lond., 1913, XIII, 3, 2 fgs.) Figures from the men of the Bena Lulua (a Baluba people), a form of tatu comparable to that of the Maori of New Zealand,—"women only scar their abdomen in this way; some females, however, have scars similar to those of men in the face."
- Wreszinski (W.)** Tagewählerei im alten Ägypten. (A. f. Religsw., Lpzg u. Berlin, 1913, XVI, 86-100.) Treats of lucky and unlucky days among the ancient Egyptians, as indicated by three calendars (oldest, ca. 2,000 B. C., from Kahun; second, ca. 1,000 B. C., more complicated; third, ca. 1,200 B. C.,—all in the British Museum, and all have been published). The week never played a rôle in the schemata in question, only month and year. Great differences as to individual days occur in the three calendars. No political aspect, such as that of the Roman state-calendar, is noted. The calendars were originally of local, priestly origin, growing and extending slowly.
- ASIA**
- Bertholet (A.)** Aus der Volkskunde der alten Juden. (Schw. Arch. f. Volksk., Basel, 1913, XVII, 1-29.) Notes on ancient Jewish folk-lore concerning child-birth and the lying-in woman, the newborn infant, name-giving, circumcision, cult and national marks, tattooing and related practices, ornament, marks of physical beauty (black eyes, fullness of body, etc.), relations between boys and girls, betrothal, wedding (pp. 19-23), death and burial (pp. 23-29), etc. The Bible, the works of Samter, Nöldeke, Wellhausen, Robertson Smith, Meyer, Gressmann, Andree, Rosenau, Curtiss, etc., are cited.
- Bourlet (A.)** Funérailles chez les Thays. (Anthropos, St Gabriel-Mödling, 1913, VIII, 40-46, 1 pl.) Describes funeral rites, etc., among the Thai of Anam, as carried out for the well-to-do, who can afford them: Coffin, offerings, treatment of corpse, mourning-dress, shaman, songs, preparation of path to cemetery, funeral procession, burial, funeral meal, etc.
- Carus (P.)** The cicada an emblem of immortality in China. (Open Ct., Chicago, 1913, XXVII, 91-97, 1 fg.) Pages 90-97 contain citations from Dr B. Laufer's recent monograph on *Jade: a Study in Chinese Archaeology and Religion*. Tongue-amulets, cicada-shape, are popular in the Han period as emblems placed under the tongue of the dead. Dr C. thinks they are a symbol of the immortality of the soul, rather than representing a general *memento mori* idea. See Laufer (B.).
- Clemen (C.)** Herodot als Zeuge für den Mazdaismus. (A. f. Religsw., Lpzg u. Berlin, 1913, XVI, 101-121.) Discusses the data in Herodotus concerning the Persian religion, Mazdaism. C. concludes that Herodotus and the older Greek historians were acquainted with Mazdaism and add something to our knowledge concerning it. Particularly does this indicate the pre-Christian character of certain Avesta ideas, etc.
- Dames (M. L.) and Joyce (T. A.)** Note on a Gandhāva relief representing the story of King Sivi. (Man, Lond., 1913, 17-19, 1 pl.) This fine specimen of Gandhāva sculpture (from the Swat valley, in N. W. India) represents the story of King Sivi and the hawk and pigeon (the hawk demands a piece of the king's flesh and ransom for the pigeon). The authors think that the story, "originally Hindu, was adopted



- first by the Buddhists and then by the Mohammedans," and suggest that it may have traveled to Europe and "furnished the root idea for 'The Merchant of Venice.'"
- Duckworth (W. L. H.)** On the anthropometric data collected by Professor J. Stanley Gardiner, F.R.S., in the Maldiv Islands and Minikoi. (Proc. Cambr. Philos. Soc., Cambr., Engl., 1912, xvii, 8-30.) Discusses, with numerous tables, measurements (height, h. sitting, head, face, nose) of 20 men from Minikoi, and 49 (24 from Addu atoll) from the Maldiv Is. The Addu men are the tallest, the Minikoi men near the bottom of the list; they have also the largest heads, are more frequently dolichocephalic, have longer and broader faces,—in 11 out of 12 characters available for study, "the Minikoi men are distinctly contrasted with the Addu men." There is also greater variability among the Minikoi men. The average cephalic index for Minikoi is 79, for Maldives only 76.2; stature 1580 and 1590; nasal index, 77.5 and 76.2. A diversity of racial stocks seems probable. Immigration from the Malabar coast and Malayan influences are suggested,—the latter may have been effective among the Malabar natives before the immigration in the Maldives.
- Eisler (R.)** Zur Volkssage und altheidnischen Religion der Georgier. (A. f. Religsw., Lpzg and Berlin, 1913, xvi, 299.) Note on Elijah as hail and weather deity, Jesus as evil demiurge and death-deity. St George as protector and helper of men,—St George appears sometimes as mightier than Elijah, or even than God. See article by Prof. J. Javakhishvili on the folktales and old heathen religion of the Georgians in *The Quest*, 1912, vol. III., Nos. 2-3.
- Zum Ursprung der altchristlichen Fischer- und Fischsymbolik. (Ibid., 300-306.) Argues that the New Testament figure of the fisher of men goes back to the Messianic passage in the O. T., Jeremiah 16.6. See the author's book *Orpheus—the Fisher and the Messianic Fish Symbolism of Primitive Christianity* (London, 1913). See p. 307.
- Döhring (K.)** Der Phrächedibau in Siam. (Z. f. Ethnol., Berlin, 1912, XLIV, 693-806, 148 fgs.) Detailed account of the *phrachedi* or memorial-buildings of Siam, now a characteristic ornament of the temple-sites: Origin (developed from the *stūpa*), architectonic general-composition, form (general and particular), etc. The two chief types are the round and the angular. In the old, ruined capital, Ayuthia, existed many fine *phrachedis*.
- Ellis (W. T.)** American and Turk in holy war. A first-hand study of the Sheik ul Islam and Samuel M. Zwemer. (Century, N. Y., 1913, LXXXV, 456-466, 7 fgs.) Notes on the condition of Islam; interviews with the Sheik ul Islam and Rev. S. M. Zwemer, missionary in Arabia of the Dutch Reformed Church, a chief opponent of the ecclesiastical head of Islam. According to E., "the young Turk is a poor Moslem; his progressivism is greater than his orthodoxy." The best Moslems are "those most remote from civilization."
- Gabbud (M.)** Lettre de Jésus Christ. (Schw. Volksk., Basel, 1912, II, 94-95.) Text of recopied (1828) "letter of Jesus Christ brought by the angel Gabriel," from old Mss. in G.'s family.
- Gressmann (H.)** Der Zauberstab des Mose und die eherne Schlange. (Z. d. Ver. f. Volksk., Berlin, 1913, XXIII, 18-35.) Treats of the magic rod of Moses and the brazen serpent from the point of view of comparative mythology and folk-lore. The brazen serpent in the wilderness, the miracle at Mara, the use of the rod by Moses in Egypt, in the battle against the Amalekites, the miracle of Aaron's rod, the symbol of Jahve, etc., are considered. According to G., the brazen serpent is of Mosaic origin and the cult of the serpent-staff "goes back to the religion of the Midianities, from whom, with the God Jahve, Israel borrowed also his throne, the ark of Jahve, and his weapon, the brazen serpent."
- Hertel (J.)** Zum Märchen vom tapfern Schneiderlein. (Ibid., 51-57.) Seeks to show relationship between European and Indian tales. On pages 52-56 is a comparative list of all the individual traits of the seven Indian sources. The European versions belong to the jest, translated (in a Buddhist version) into Chinese as early as 492 A. D.
- Horodsky (A.)** Der Zaddik. (A. f. Religsw., Lpzg u. Berlin, 1913, xvi,

145-159.) Treats of the *zaddik* or "superman" of Golus Judaism, who, both in Chassidism and in the Cabbala and Aggada, has points of contact with the "Messias" of the Bible. In the Aggada and Cabbala the greatness of the *zaddik* is only generally sketched, but Chassidism treats him in detailed fashion,—here he appears as one with God, equal to God, etc.

**Jastrow** (M., Jr.) Babylonian, Etruscan and Chinese divination. (Rec. Past, Wash., 1913, XII, 13-16.) Treats of hepatoscopy (inspection of liver of sacrificed animal), astrology, and birth-omens,—ideas of liver as seat of life and soul, correspondence of earthly and heavenly occurrences, importance of all kinds of anomalies observed in young animals and human infants. Liver-divination spread from the ancient Babylonians to the Etruscans on the west,—and Chinese hepatoscopy possibly had the same source.

**Joyce** (T. A.) See Dames (M. L.).

**Knosp** (G.) Rapport sur une Mission officielle d'Étude musicale en Indochine. (Intern. Arch. f. Ethnogr., Leiden, 1912, XXI, 1-25, 21 fgs.; 49-77, 1 pl., 24 fgs.) Treats of exotic harmony and rhythm, Cambodian musicians and musical instruments (xylophones, of 3 sorts, *kong-thôm*, *kong-toch*, 3-stringed guitar, mandolins, *ravanastions*, Cambodian violin, monochord, hautbois, flute, cymbals, drums and tom-toms, castagnettes, the Indo-Chinese drama (pp. 59-68), music of the Laos country (pp. 68-73). On pages 1-3 are given specimens of Cambodian, and on pages 75-77 of Laotian music.

**Lauffer** (B.) The praying mantis in Chinese folk-lore. (Open Ct., Chicago, 1913, XXVII, 57-60, 3 fgs.) Cites several stories. The eagerness of the mantis to catch cicadas "is repeatedly emphasized, and above all, immortalized by the famous story of the philosopher Chuang-tse." According to Dr L., one of the names of this creature in Chinese is "the insect-killer,"—and "what we term the 'praying' attitude of the mantis . . . is nothing but this lying in ambush for other insects." The ancient Chinese were good observers of nature here.

**Lewin** (L.) Neue Untersuchungen über die Pfeilgifte der Buschmänner. (Z. f. Ethnol., Berlin, 1912, XLIV, 831-837.)

Treats particularly of *Haemanthus toxicarius*, the *gift bol* of the Boers, a plant widespread in Africa,—the juice of the bulb furnishes the poison; and *Blepharida evanida* (Baly), *Blepharidella Lewini* (Weise), poisonous beetles. The use of the *B. evanida* was reported as early as 1789, but it is only lately that L. has been able to fix the species with certainty. The examination of *H. toxicarius* was made by L. on poisoned arrows preserved in the Museum für Völkerkunde since they were brought from Africa by Lichtenstein in 1806. On pages 832-833 the author discusses the question of how primitive peoples obtained their knowledge of such heart-poisons, etc. "Folk-instinct" will not explain such discoveries. Actual experiment must have occurred.

**Lorenz** (E.) Zu "Mutter Erde." (A. f. Religsw., Lpzg u. Berlin, 1913, xvi, 306-307.) Notes the placing of the body of late King Chulalongkorn of Siam, before cremation, "in the position of a child before birth,"—the well-known "hocker" position.

**Marmorstein** (A.) Legendenmotive in der rabbinischen Literatur. (Ibid., 160-175.) Treats of legend-motifs in rabbinical literature: Birth and childhood of biblical personages, etc. (miracles of conception, omens of birth,—Abraham, Moses, etc.); pious persons and Satan (appearances, metamorphoses, temptations), Asmodeus, etc.; walking and traveling in the air (Eliezer, Jacob, Abisai, etc.); animals in legend (very old or immortal animals, speaking and reasoning animals, animal guides, invulnerable wild animals, etc., wicked persons changed into animals); metamorphoses of the prophet Elijah.

**Messing** (O.) K'ung (Confuzius) und seine Lehre. (Z. f. Ethnol., Berlin, 1912, XLIV, 887-903.) Treats of the name of Confucius, the political and other conditions of his time, his literary activity, the books of his philosophy and those of his disciples, his religious ideas, teachings, etc., ideas concerning man, the now practically abandoned Chinese "state-religion."

**Nöldeke** (T.) Parallelen zu arabischen Bräuchen. (A. f. Religsw., Lpzg u. Berlin, 1913, xvi, 307-309.) Cites parallels to Arabian customs from Djagga of Kilimandjaro ("throwing"

- as magic means; circumcision), Babylon (arrow-oracle, etc.).
- di Parma** (*Prinz. S.*) Südmesopotamien. (Mitt. d. k. k. geogr. Ges. in Wien, 1913, LVI, 3-8.) Notes on country and people. The details of the expedition are to be published shortly in special volumes. Attention is called to the old Christian city of Sergiopolis Resafa, "an example of a Mesopotamian Christian city that has remained untouched by Mohammedan culture and architecture."
- Parmanand** (B.) A great Aryan movement. (Open Ct., Chicago, 1913, XXVII, 41-56.) General discussion of the Arya Somaj, the Aryan movement in India,—the author was connected with the Panjab University. The sect of the Brahma Somaj, founded by Mazumdar, have been termed "Brahman Unitarians."
- Pertold** (O.) Der sinhalaische Pilli-Zauber. (A. f. Religsw., Lpzg u. Berlin, 1913, XVI, 52-65.) Treats of the *pilli* magic practices of the Singalese as reported by de Silva Gooneratne (1865), Hildburgh, Nevill, etc., besides the author's own investigations. There are 18 varieties of *pilli*-magic (according to Gooneratne), distinguished by the nature of the demon concerned. P. thinks that the *pilli*-magic, like all the "magic" of the Singalese, although its remoter origin is not yet clear, is very closely connected with Dravidian "magic," etc.—the name *pilli* is Dravidian, referring to a "child-magic" (in Tamil *pillāi*, Tulu *pillā*, Malayalam *pillā* = child or fetus).
- Pinches** (T. G.) Aššur and Nineveh. (Rec. Past, Wash., 1913, XII, 23-41, 7 fg.) Historical and archeological notes, describing recent discoveries at Nineveh and Aššur (the older capital, center of an important branch of Assyrian religious life). Pages 32 ff. are devoted to the Sennacherib prism, known as the Taylor cylinder, recently acquired by the British Museum.
- Poole** (F.) Chinese word-pictures. The pathos and humor of an ancient language. (Strand Mag., Lond., 1913, XLIV, 845-847, 26 fgs.) Discusses Chinese characters for man, great, heaven, farmer, mouth, happiness, prisoner, sun, horizon, brightness, door, lock, beg, listen, honesty, woman, good, quarrel, gossip, home, marriage, peace, etc.
- Proverbios japonés.** (El Send. Teosóf., Pt. Loma, Cal., 1912, III, 176.) Spanish texts of 8 Japanese proverbs.
- Researches for the San Diego Exposition.** (Amer. Anthropol., Lancaster, Pa., 1912, N. S., XIV, 701-702.)
- Schwally** (F.) Alte semitische Religion im allgemeinen, israelitische und jüdische Religion. Bericht für die Jahre 1909-1911. (A. f. Religsw., Lpzg u. Berlin, 1913, XVI, 233-252.) Reviews and critiques of works on ancient Semitic religions and cultures (Roscher, S. A. Cook, P. Thomson, H. Schneider, Lehmann-Haupt, I. Benzinger, von Soden, Weinheimer, Kautzsch, Gressmann, Ranke, Ungnad, Guthe, Allgeier, Gemoll), ancient Jewish religion (Beer, Caspari, Eerdman, Engelkemper, P. Haupt, Gressmann, Dalman, Kittel, Mader, Matthes, H. Schneider, Torge, Wildeboer, G. Westphal, Kegel, Jacob), biblical mythology (Eiselen, Völter), prophetic religion (Meinhold, Duham, Haupt, Leimbach, Lippe, Punkö, Marti, Rothstein), Jewish religious history, etc. (Sachau, Daiches, Bertholet, Rothstein, Jahn, Theis, Bayer, Büchler, Lucas, Leszynski, Westberg, Strack, Marmorstein, Posselt, Staerk, Backer, Wünsche, Heinisch, Diettrich, Funk, Boehmer), Jewish institutions (S. Krauss, Brandt, Dennefeld, Hollmann, G. Klein, S. Klein, Merx, Schmitz), modern Judaism (H. Cohen, Leivkowitz, H. Schneider), etc.
- Simon** (E.) Auf welchem Wege kam die süsse Kartoffel nach Japan? (Anthropos, St Gabriel-Mödling, 1913, VIII, 135-137.) From consideration of the names and history of the sweet-potato, Dr S. concludes that this vegetable (native of tropical America) made its way from the Philippines to Japan, by way of China, and the Loo Choo Is.
- Tiger** (A.) Customs of the Oraons. (Man, Lond., 1913, XIII, 38-43.) Notes on various social and religious customs of the Oraons of Chota Nagpur, north India: Origin legend, sociological divisions and organizations (*panchayat*; *munda*, *pahan*, *mahio*; *khunt*); caste-taboos (rice-eating, *coitus*, drinking), *chathi* or name-giving, "arm-burning" of boys, bachelor's sleeping-hall or *dhumkuria* and reception of boys into common dormitory, marriage, etc.
- Weig** (C.) Salzgewinnung in Schantung,



- China. (Anthropos, St Gabriel-Mödling, 1913, VIII, 251-252.) Notes on obtaining of "great salt" (from seawater) and "little salt" (from deposits from surface-soil) in Shantung.
- White (S. E.) On the way to Africa. (Harper's Mag., N. Y., 1913, CXXVI, 218-230, 8 figs.) Contains some notes on natives of E. Africa, Sudanese, Swahili, etc.
- Whiting (J. D.) From Jerusalem to Aleppo. (Nat. Geogr. Mag., Wash., 1913, XXIV, 71-112, 30 figs., map.) Notes on trip made in Aug.-Sept., 1912. Treats briefly of the Syrian emigrant, Tripoli in Syria and the Crusaders' influence, the feast of Ramadan, "American villages" in the Lebanon, some "American" gentlemen (Syrians who have been in U. S.), the cedars of Lebanon, the ruins of Baalbek (pp. 89-102), water-wheels of Hama, market, gardens, houses, etc. The illustrations represent chiefly the ruins of Baalbek.

#### INDONESIA, AUSTRALASIA, POLYNESIA

- Angelotti (G.) A proposito di uno sgabello-grattugia di Tahiti. Una strana utilizzazione di una vertebra di Cetaceo. (Riv. di Antrop., Roma, 1912, 253-263, 3 figs.) Treats of a whale-vertebra made into a 5-legged "coconut scratcher,"—the upper tongue-like part has an iron blade attached to it. Other similar implements are described; pp. 561-563.
- Beech (M. W. H.) Note on the natives of the eastern portion of Borneo and Java. (Man, Lond., 1913, XIII, 24.) Makes some corrections in the statistics, etc., of Mr T. R. H. Garrett's previous paper in *J. R. Anthropol. Inst.* See also Mr Beech's *The Tidong Dialects of Borneo* (Oxford, 1908).
- Benedict (L. W.) Bagobo myths. (J. Amer. Folk-Lore, Lancaster, Pa., 1913, XXVI, 13-63.)
- De Huelguero (F.) Applicazione del metodo biometrico allo studio dei crani della Melanesia. (Riv. di Antrop., Roma, 1912, XVII, 159-197, 3 figs., 4 curves.) Pages 162-168 treat of the biometric methods for the study of the variation in a homogeneous material, pages 168-181 of the biometric study of heterogeneous material as applied to the dolichocephalic skulls of Melanesia, pages 181-188 of the study of the "eumetopic skull" (Sergi); and pages 189-197 contains statistics of measurements. Dr De H. finds that the bio-statistical method strictly applied (the varieties here are the "stenoccephalic," and the "eumetopic microcephalic," the more numerous ones) confirms, with the exception of a few unimportant peculiarities the division into varieties made according to morphological characters, and shows moreover in marked fashion the variations.
- Dunn (E.) The Mengap Bungai Taun. (Anthropos, St Gabriel-Mödling, 1913, VIII, 22-39.) Continuation of text and translation of "Chant of the Flowers of the Year" of Sea-Dyaks of British Borneo. Sections xv-xxi: Tonggol Nogu and Mplasi Laki ford the river; Sabang Jurai and Ndak Ndal travel on the shore; The teachings of the Spirit of Storm to Ndak Ndal, Mplasi Laki; The teachings of Mplasi Laki to the Spirit of Storm; The Spirit of Storm dons his finery; The Spirit of Storm and Sabang Jurai call the guests; The blowing of the wind.
- Edge (H. T.) A Fijian on the decline of his race. (Theosophic Path, Pt Loma, Cal., 1912, VII, 400-404.) Based on the article with same title in the *Hibbert Journal* for October, 1912, translated from the words of a native Fijian by Mr A. M. Hocart.
- Egidi (V. M.) Le leggi e le cerimonie del matrimonio nella tribù di Mekeo, Nuova Guinea Inglese. (Riv. di Antrop., Roma, 1912, XVII, 217-229.) Treats of marriage laws and ceremonies among the Mekeo of British New Guinea before the advent of the whites,—exogamy (rare for Mekeo woman to marry outside tribe; common for Mekeo youth to take wife from outside) and endogamy (regular), levirate, widow-marriage, polygamy (permitted, and quite common), divorce (very common), age at marriage, etc. On pages 223-228 are given detailed accounts of marriage by purchase and marriage by capture, the former preferred by the relatives of the bride, the latter by those of the groom.
- La religione e le conoscenze naturali dei Kuni, Nuova Guinea Inglese. (Anthropos, St Gabriel-Mödling, 1913, VIII, 202-218.) Treats of

religion (terms for human soul, etc.; cult of the dead; spirits; *iwikála*, sort of intermediary beings; *káfu*, perhaps a relic of a totem; sorcery, etc.) and nature-knowledge (cosmography and astronomy, meteorology, geography and ethnography, cosmogony and history, natural history, etc.) of the Kuni of British New Guinea. On pages 217-218 is a list of native names for the body, its parts, organs, etc.

**Evans** (I. H. N.) Notes on the religious beliefs, superstitions, ceremonies and tabus of the Dusuns of the Tuaran and Tempassuk districts, British North Borneo. (J. R. Anthr. Inst., Lond., 1912, XLII, 380-396, 3 fgs.) Treats of religion ("partly animistic"; beneficent gods,—having no connection with religious ceremonies; priestesses predominant in all religious ceremonies), ceremonies of Tuaran Dusuns (sacred-jar cult; driving out evil spirits, "mobog" ceremony; menghadi ceremonies for young rice, after harvest, for rain), ceremonial dress of Tuaran priestesses, initiation (small ceremony for youths at puberty), head-hunting (common to both districts), tabus, omens, miscellaneous beliefs and customs. Tempassuk district: Local gods, head-hunting, evil deity (*limpada*-tree sacred to beneficent deity), graves and burial, sacred stone, "compensation," tabus (war-tabus for women, property tabus, etc.), charms, lucky and unlucky days (list, p. 395). Dusun calendar, omen animal, additional beliefs and customs (belief in tailed men, etc.).

**Fischer** (H. W.) Ringgeld uit Korintji, Sumatra. (Intern. Arch. f. Ethnogr., Leiden, 1912, XXI, 99-105, 5 fgs.) Treats of the nature and value of the ring-money (silver and brass) of Korintji in Central Sumatra,—there are 4 sorts.

**Foy** (W.) Baumstumpf-Symbole und Zeremonialplattformen in Ozeanien. (Ethnologica, Lpzg, 1913, II, 131-134.) Notes on ceremonial use of tree-stumps (as decorations of circumcision-house, e. g., in German New Guinea; upturned stump danced around in *iniel*-ceremonies of Gazelle Pena., etc.; used in initiation rites; also symbols of chiefship, etc., as religious symbols), platforms for festival banquets, ceremonial stages, etc., in various

parts of Oceania. This use F. attributes to a special branch of a "pre-totemic" culture.

— Zur Geschichte der Muschelgeld-schnüre in der Südsee. (Ibid., 134-147.) Historical notes on string shell-money in the South Pacific (it is unknown in Polynesia,—and rare in New Guinea),—in New Caledonia, New Hebrides, Banks Is., Solomon Is., New Mecklenburg (and New Hanover), New Pomerania, Admiralty Is., etc. Other kinds of money are also referred to. F. concludes that the origin of the string shell-money is uncertain, but that the money-string can be considered as an older, non-local form, not belonging to the typical "two-class" culture.

— Schnauzenbildung im Kunststil Melanesiens. (Ibid., 147-149.) F. argues that the "snout"-formation in Melanesian art is an element of "bow-culture" manifesting itself in S. W. New Guinea, Solomon Is., New Mecklenburg, the Admiralty Is., etc. Association with typical "hocker" figures is additional confirmation.

— Reifengänge mit peripherischer Franse. (Ibid., 149-151.) Treats of rings with peripheral fringe in Indonesia, Melanesia, etc. According to F., it has religious significance. It occurs frequently in the same region as the string-star and string-cross.

— Schnitzereien von Neu-Mecklenburg. (Ibid., 125-130, 2 fgs.) Describes and figures two wood-carvings from northern New Mecklenburg, representing a human head with wings, and a snake seizing a bird by the feet,—the outstretched wings appear here also. All Dr F.'s articles are accompanied by numerous bibliographical references.

**Graebner** (F.) Zwei Bootmodelle von den nördlichen Salomo-Inseln. (Ibid., 113-119, 3 fgs.) Describes and figures two models of boats from the northern Solomon Is., both good examples of the plank-canoe of this region. Polynesian influence on the pure type of the plank-canoe is noticeable in certain regions (e. g., Isabel, Malaita, San Christoval).

— Geisterhausverkleidung von Berlinhafen. (Ibid., 119-122, 1 fg.) Treats of the palm-leaf sheath covering, with peculiar ornamentation (isolated and paired volutes, etc.), of the

spirit-house in the village of Wokau on the Lemiong coast opposite the islands of Seleu and Tumleo.

— Pfeilschleuder von Bali. (Ibid., 122-125, 2 fgs.) Describes and figures an arrow-thrower (known as *törr*) from the island of Bali, Indonesia,—the nearest resemblance is found in a similar implement of the Votiaks of European Russia.

— Gewirkte Taschen und Spiralwulstkörbe in der Südsee. (Ibid., 25-42, 2 fgs.) Treats of the various types of netted ("without a knot") bags,—widespread in Australia and Melanesia; the "no knot" technique is known also on the Middle Nile in Africa, the Gran Chaco in South America, etc., by no means so rare as van Gennep thought; and the types of the old Australian spiral-coil basketry found in and outside Australia.

— Melanesische Kultur in Nordaustralien. (Ibid., 15-24, 5 fgs.) Treats of evidences of Melanesian culture in North Australia. Except the shield and star-club these point to no great antiquity,—here, as in the cases of the mother-of-pearl disk necklaces and nose-sticks, local formations are indicated in some respects. The tobacco-pipe belongs to the Melanesian bow-culture; the ear-plug came into E. New Guinea probably with the Polynesian migration, so also the canoe with outrigger. The absence of the bow and arrow suggests that these relations between New Guinea and Australia belong to a period (close to the present), when in E. New Guinea the bow was practically obsolete as a weapon. The elements occurring on the west coast of Cape York Pena. must have made their way over the east coast.

— Zur Kulturgeschichte der Melville-Insel. (Ibid., 1-13, 14 fgs.) Notes on the culture-history of Melville I., between Pt Darwin and Pt Essington in the northwestern part of the Northern Territory of Australia, based on a collection now in the R.-J. Museum (ornaments, utensils, weapons, musical instruments, parts of grave-posts, grave-gifts, etc.). Relations to Australia, elements of Old Australian culture, of totemistic culture (more marked than old Australian), isolated relations, etc., are indicated. Melville I. culture is probably largely independent of the

culture of the continent and closely related with that of western Melanesia, perhaps also Indonesia.

Groneman (I.) Natah Wajang Wélulang, das Meisseln der ledernen Wajangpuppen der Javanen in den Vorstentlanden. (Intern. Arch. f. Ethnogr., Leiden, 1912, XXI, 25-35, 6 pl., 6 fgs.) Describes the chiseling of the leather *wajang*-dolls, and other items of their manufacture. Three of these puppets, obtained by the author some 20 years ago from a puppet maker of the Sultan of Jogjakarta, are now in the Royal Ethnographical Museum in Leiden.

Hocart (A. M.) On the meaning of *Kalou* and the origin of Fijian temples. (J. R. Anthr. Inst., Lond., 1912, XLII, 437-449.) H. is of opinion that "most of the Europeans who lived in heathen Fiji quite misconceived its religious beliefs." One must beware of the equation *tevoro* = *timoni* = *kalou*. The first of these is English *devil* (by way of Tahitian Christian teachers); the second is English *demon*. *Kalou*, which H. discusses in detail, "means nothing more or less than 'the dead.'" According to H., both the Fijian temple and the Fijian grave are derived "from a common original, to wit, the dwelling-place, or more especially the 'hall' (*mbure*)."  
Modern houses in certain parts of Fiji "suggest, by their very high roofs, the picture of old Fijian temples," and it is possible that "the *mbure kalou* has retained the original architecture of the ancient home of the people."

Joyce (T. A.) Note on prehistoric pottery from Japan and New Guinea. (J. R. Anthropol. Inst., Lond., 1912, XLII, 545-546, 2 pl.) Calls attention to an interesting case of parallelism (details of ornament and whole spirit of scheme of decoration and manner in which it is applied) both as to material and ornament, between the early New Guinea pottery of the Rainu region, Collingwood Bay, and prehistoric pottery found in ancient shell-heaps and residential sites in Japan. The New Guinea ware is represented by fragments only.

Juynboll (H. H.) Religionen der Naturvölker Indonesiens. (A. f. Religsw., Lpzg and Berlin, 1913, XVI, 208-232.) Reviews and critiques of works of a general nature: Nieuwenhuis' *Animisme, Spiritisme en feticisme*, etc.



(Baarn, 1911), Schmidt's *Grundl. u. Vergl. d. Relig. u. Mythol. d. austron. Völker* (Wien, 1910). On Ceylon, the Seligmanns' *The Veddas* (Cambr., 1911). On Sumatra: Volz's *Nord-Sumatra* (Berlin, 1909), Warneck's *Die Religion der Balak* (Lpzg, 1909), Hagen's *Die Orang Kubu* (Frankf. a. M., 1908), Moszkowski's *Auf neuen Wegen durch Sumatra* (Berlin, 1909); articles on the Lubus by J. Kreemer (1911) and on the Kubus by van Dongen (1910). On Borneo: Gomes' *Seventeen Years among the Sea Dyaks of Borneo* (Lond., 1911), etc.

**Knoche (W.)** Vorläufige Bemerkung über die Entstehung der Standbilder auf der Osterinsel. (*Z. f. Ethnol.*, Berlin, 1912, XLIV, 873-877.) Cites a brief legend (told by a 70-year old native) that the figures were made by "long-eared" and the platforms by "short-eared" people, who came in boats; the "short-ears" finally conquered the "long-ears" (after having overturned the statues), and exterminated them. This story is correlated with the data in Thomson's *Te Pito Te Henua* (Wash., 1891). K. sees historical events in this legend,—he rejects the theory of an American Indian colonization, but thinks possible the S. American coast was reached from Easter Id. He thinks also that the "long-ears" may have been Melanesians or Negroids, who built the monoliths.

**Meier (J.)** Die Zauberei bei den Küstenbewohnern der Gazelle-Halbinsel, Neupommern, Südsee. (*Anthropos*, St Gabriel-Mödling, 1913, VIII, 1-11.) First section (introductory) on magic among the coast-natives of the Gazelle Peninsula, New Pomerania; Requisites for the development of magic (low mental, moral and religious level; little medical knowledge; absence of all orderly, legitimate authority; belief in spirits and miracles; belief in activity of the dead towards the living; tendency toward anthropomorphism); significance of personality of shaman for magic; absence of belief in *mana* or impersonal magical power; individual origin of *materia magica*—trust in power of spirits, and in own soul.

**Meyer (O.)** Fischerei bei den Uferleuten des nördlichen Teiles der Gazellehalbinsel und speziell auf der Insel Vuatam, Neu-Pommern, Südsee.

(Ibid., 82-109, 3 pl., 2 fgs., 2 maps.) First part of detailed account of fishing, etc., among the coast-natives of the Gazelle Peninsula and the island of Vuatam in particular: Fish-baskets (five kinds), native legends about fish-baskets, etc. (texts and translations, pp. 86-89), preparation of fish-baskets, taboos for fish and baskets, material form and belongings of baskets; descriptions, names, manufacture, etc., of different sorts of fish-baskets, fish-traps, etc., songs, etc., used in connection with them (pp. 101-108), etc.

— Versuch zur Festlegung eines Namens für die Küstenbewohner des nördlichen Teiles der Gazellenhalbinsel (Neupommern) und der Sprache. (Ibid., 1912, VII, 1057-1059, map.) Discusses the names of the coast people of the northern part of the Gazelle Peninsula (New Pomerania) and their language. They call themselves *A Qunan tuna*, "those of the right country," and their speech a *tinata tuna*, "the right language." According to Father M., the *Tuna* language consists of 4 dialects, which can be distinguished by variants of *vag* (= "well," "then"), viz., *vag*, *vua*, *rua*. Grouping may also be made into two dialects: *hard*, *soft*.

**Müller-Wismar (W.)** Die Religionen der Südsee 1905-1910. (A. f. Religsw., Lpzg and Berlin, 1913, XVI, 176-207.) Reviews and critiques of books and periodical literature. New Guinea: Haddon's *The Relig. of the Torres Sts Islanders* (Tylor Festschr., 1907); articles by Pösch, Seligmann, Lang, Holmes, Egidi, Schmeltz, Koch, Hellwig, van Hilles, Ruys, Kerkoven, Moszkowski, Nuoffer, van Hasselt, Schmidt, Vormann, Dempwolff, Hoffmann, etc.; books by Seligmann, *The Melanesians of British New Guinea*, Ker's *Papuan Fairy Tales*, van der Sande's *Nova Guinea*, Vol. III., *Ethnogr. and Anthropol.* The Archipelago: Kleintischen's *Die Küstenbewohner der Gazelle-Halbinsel*, Parkinson's *Dreisszig Jahre in der Südsee*, Meyer's *Mythen und Erzählungen der Küstenbewohner der Gazelle-Halbinsel*, Brown's *Melanesians and Polynesians*, Peckel's *Religion und Zauberei auf dem Mülleren Neu-Mecklenburg*. Northwestern Islands: various periodical articles, etc., books of Lamb, *Saints*

- and Savages, Gagnère, *Étude ethnol. s. la religion des Néo-Calédoniens*, Thomson, *The Fijians*, etc.
- Rausch** (G.) Die Verwandtschaftsnamen der Nasioi, Südost-Bougainville, Deutsche Salomonsinseln. (Anthropos, St Gabriel-Mödling, 1912, vii, 1056-1057.) Lists terms of relationship (19, with masculine and feminine forms) of the Nasioi language, Solomon Is.
- Saville** (W. J. V.) A grammar of the Mailu language, Papua. (J. R. Anthrop. Inst., Lond., 1912, XLII, 397-436.) Treats of demonstratives, nouns, adjectives, pronouns, interrogatives, verbs (pp. 399-427), negatives, postpositions, conjunctions, interjections, numerals, distributives, etc. On pages 430-433 are given a number of sentences and on pages 433-436 a vocabulary of some 140 words.
- Schmidt** (G.) Sur la mythologie australienne des rhombes,—bull-roarer. (Anthropos, St Gabriel-Mödling, 1912, vii, 1059-1060.) Treats of a recent article by R. Pettazzoni in the *Rev. de l'Hist. des Religions*, LXV, 2-22. S. takes the opposite view to P. in the matter of the evolution of Australian "bull-roarer" mythology.
- Sergi** (S.) Sulla deformazione e conservazione del cranio nelle isole delle Nuove Ebridi. (Riv. di Antrop., Roma, 1912, XVII, 231-251, 2 pl.) Treats of the deformation of the skull (reported from the New Hebrides as early as the first voyage of Cook, in 1774) in connection with a New Hebrides skull (description and measurements, pp. 235-236) now in the Anthropological Museum at Rome. The form of the skull is intermediate between the parallelopipedon and cylindroid types distinguished by Dr S. in Peruvian deformed skulls. The skull was originally covered with a sort of mask of vegetable fiber, etc.,—like the "monumental heads" from this region, described by Flower in 1882, Virchow in 1893, etc. The extent and range of the deformation are discussed. The author thinks the exhumation and preservation of skulls in Mallicollo (New Hebrides) is connected with primitive animistic ideas.
- Di un ossicino sopranumerario temporo-sphenoidale inferiore. (Ibid., Repr., 1-5, 1 fig.) Describes and figures supernumerary ossicle of rectangular form in the course of the left lower temporal-sphenoidal suture in an adult Melanesian skull belonging to the rich Loria collection in the Anthropological Institute (Rome). This anomaly is very rare.
- Suas** (J. S.) Le septième jour aux Nouvelles-Hébrides, Océanie. (Anthropos, St Gabriel-Mödling, 1912, vii, 1057.) Note on 7th day as unlucky among the natives of the New Hebrides. There is a taboo of executing vengeance, making war, etc., on the 7th day from the receipt of the insult, cause of war, etc.
- Totemismus** auf den Marshall-Inseln, Südsee. (Ibid., 1913, VIII, 251.) Notes on totemism (animals, trees, stones). Maternal descent, exogamy. Endogamy looked on as incest.
- Viator.** Una canzone di danza nella tribù d'Inaukina. (Riv. di Antrop., Roma, 1912, XVII, 277-285.) Gives native text, with interlinear translation, and explanatory notes, of a pike or dance-song of the Inaukina tribe (linguistically closely related to the Mekeo) of British New Guinea. These songs contain many words not in use in ordinary speech.
- Wallis** (W. D.) Notes on Australian social organization. (Amer. Anthrop., Lancaster, Pa., 1913, N. S., XV, 109-129.)
- Wörterverzeichnisse** von Papua-Sprachen aus Holländisch-Neuguinea. (Anthropos, St Gabriel-Mödling, 1913, VIII, 254-259.) Comparative vocabularies (over 200 words) of the Borumessu, Koassa, Pauwi and South River tribes of the region between S. lat. 1° 45' and 3° 45', in Dutch New Guinea; with a few words also of the Sidjual, Tori, etc.

# AMERICA

- Abbott** (F. H.) Important reforms in Indian administration. (Red Man, Carlisle, Pa., 1912, v, 148-152.) Disapproves of "a tendency to haste on the part of friends of the Indian inside and outside the Government service,"—in the matter of allotments, in the application of the Indian school policy. Slowness and conservatism of a too restrictive kind in the handling of individual Indian moneys, in the suppression of the liquor traffic, etc., are also condemned.
- Archeological excavations in Maine.



- (Amer. Anthrop., Lancaster, Pa., 1912, N. S., XIV, 703-704.)
- Art in a Natural History Museum**, with special reference to mural decorations in the Indian Halls. (Amer. Museum J., N. Y., 1913, XIII, 99-102, 3 figs.) Notes on plan of mural decorations in American Museum. See Deming (E. W.), McCormick (H.), Warner (R. L.).
- Babcock (W. H.)** Eskimo long-distance voyages. (Amer. Anthrop., Lancaster, Pa., 1913, N. S., XV, 138-141.)
- Barry (P.)** Some aspects of folk-song. (J. Amer. Folk-Lore, Lancaster, Pa., 1912, XXV, 274-283.)
- Blavatsky (H. P.)** Un tierra de misterio. (El Send. Teosóf., Pt Loma, Cal., 1912, III, 162-176, 6 pl.) Part of article on Peru, written in 1879.
- Boas (F.)** Notes on Mexican folk-lore. (J. Amer. Folk-Lore, Lancaster, Pa., 1912, XXV, 204-260, 374.)
- Notes on the Chatino language of Mexico. (Amer. Anthrop., Lancaster, Pa., 1913, N. S., XV, 78-86.)
- Bushnell (D. J., Jr.)** Petroglyphs representing the imprint of the human foot. (Ibid., 8-15, 1 pl., 1 fig.)
- Capitan (L.)** Compte Rendu du Congrès International des Américanistes, XVIII<sup>e</sup> Session, Londres, 27 mai-1<sup>er</sup> juin 1912. (J. Soc. d. Amér. de Paris, 1912, N. S., IX, 353-377.) Account of proceedings with brief abstracts of chief papers read, grouped under the following heads: North American and Central American Archeology (pp. 358-363), North American and Central American Manuscripts (pp. 363-365), South American Archeology (pp. 366-370), Modern Ethnography (pp. 370-373), Linguistics (pp. 373-374), Varia (pp. 374-377).
- Chamberlain (A. F.)** The linguistic position of the Pawumwa Indians of South America. (Amer. Anthrop., Lancaster, Pa., 1912, N. S., XIV, 632-635.)
- "New religions" among the North American Indians, etc. (J. Relig. Psychol., Worcester, Mass., 1913, VI, 1-49.) Treats of "such religious ideas and movements, propaganda, etc., as spring up among more or less primitive or uncivilized peoples, particularly after their contact with the so-called 'higher races.'" They illustrate the rôle of the individual in primitive culture, the connection between self-reform and attempts to reform society, the widespread Messiah-idea, the concept of a "golden age," combination of generic humanity and poetic justice with individual ambitions and race-prejudices, mixture of ancient and native dogmas and ceremonies with new and foreign ideas and practices, connection of religion and politics, alliance of "medicine man" and prophet or reformer, communication with the other world, search for the dead, etc. Besides the Altai Kalmuck "new religion" of 1904, and certain Igorot "new religions," the following are discussed: Pueblo, 1680; Delaware, 1762; Micmac, 1770; Eskimo, 1790; Iroquois, 1800 (pp. 14-19); Shawnee, 1805-1812; Ojibwa, 1804-1812; Creek, 1911; Cherokee, 1812-1813; Kickapoo, 1827-1831; Carrier, 1834; Athapaskan-Tsimshian, 1846; Winnebago, 1852-1853; Eskimo, 1853; Paiute, 1870, 1889; Wanapum, 1850-1884; Shaker, 1881; Kiowa, 1881-1887, 1890; Zapotec, 1550; Maya, 1585; Tehuantepec, 1661; Tzental, 1712 (pp. 40-44). Indians of Rio Negro, 1850; Guiana Indians, 1846; Caiary-Uaupés, 1880. Bibliography.
- de Charencey (Cte.)** Histoire légendaire de la Nouvelle-Espagne. (J. Soc. d. Amér. de Paris, 1912, N. S., IX, 339-352.) Concluding section, treating of the Anamese *Dong* and the ancient Mexican *Huitsilopochilli*, etc. The author thinks that "the first germs of civilization in the New World were brought, toward the second century B. C. by immigrants from across the Pacific"; and that the first of such colonists came from the Malay Archipelago, or from Indo-China, making their influence felt specially in Louisiana, the Antilles, Yucatan and Peru (Quichuas), while somewhat later came Japanese or Chinese colonists, whose influence made itself felt among the Mexicans proper and the Muyscas of Cundinamarca. He also thinks it possible that a preaching of Buddhism took place in New Spain in the seventh or eighth century A. D.
- de Créqui-Montfort (G.) et Rivet (P.)** Linguistique bolivienne. Le groupe otuké. (Ibid., 317-337.) From consideration of all available material the authors conclude that the Otutuquian stock is composed of Otutuki (Otuké), Cóvaréca, and Curuminaca, with a



- probability that the Corabeca, Curavé, Curucaneca and Tapiis may belong to the same group. Practically all the available linguistic material is reproduced in this article,—on pages 329-337 is an Otuqui-Covaréca-Curuminaca vocabulary. The possibility of Otuquian affinities of Saravéca is pointed out.
- De Booy (T.)** Lucayan artifacts from the Bahamas. (*Amer. Anthropol.*, Lancaster, Pa., 1913, N. S., XV, 1-7, 5 fgs.)
- De Busk (B. W.)** Height, weight, vital capacity and retardation. (*Pedag. Sem.*, Worcester, Mass., 1912, XX, 89-92.) Table (p. 92) "sets forth the relation between the height, weight and vital capacity, and the grade-distribution" of 105 boys from 7 to 16 years of age in the Colorado Teachers' College Training School at Greeley. The author finds that "the retarded children are as a group apt to be below the normal or accelerated in each of the measurements," and that "the accelerated tend to stand above the norm." In his bibliography, De B. makes no reference to Dr Boas' critique of Porter, or to the Toronto measurements.
- Deming (E. W.)** The Indian—a subject for art. (*Amer. Museum J.*, N. Y., 1913, XIII, 103-111, 9 fgs.) Emphasizes the value of Indian subjects for artistic treatment. The illustrations are from paintings by E. W. Deming and photographs by E. S. Curtis. See McCormick (H.), Warner (R. L.).
- Dixon (R. B.) and Kroeber (A. L.)** Relationship of the Indian languages of California. (*Amer. Anthropol.*, Lancaster, Pa., 1912, N. S., XIV, 691-692.)
- Donehoo (G. P.)** The real Indian of the past, and the real Indian of the present. (*Red Man*, Carlisle, Pa., 1913, V, 227-232.) Points out, after noting false and exaggerated pictures of Indian of frontier days, etc., that "the real Indian of to-day is doing just about the same things as the real men of every race on the face of the earth," and "the trouble has been that we compare what 266,000 people are doing with what 90,000,000 people are doing."
- Fairchild (M.)** Moral education in Indian Schools. (*Ibid.*, 157-162.) Outlines the method of "visual instruction in morals," by means of talks with lantern-slides, and "follow-up work" by teachers.
- Gates (W. E.)** El sistema de cronología azteca. (*El Send. Teosóf.*, Pt Loma, Cal., 1912, III, 200-208.) General discussion of ancient Mexican chronology, with special reference to the article of Prof. A. Castellanos in a recent number of the *Anales del Mus. Nac. de Arqueol.* (Méjico).
- Linguistic concepts in prehistoric America. (*Theosophic Path*, Pt Loma, Cal., 1912, III, 421-426, 6 fg.) Discusses a single phenomenon in the syntax of the Mayan languages,— "Mayan words suffer changes in form only when an internal change or differentiation is thereby noted"; the Mayan viewpoint lies in the constant recognition of what is to us no longer much more than a mere philosophical speculation, void of vitality or daily reality." Again, "the fundamental Mayan linguistic phenomenon of particularization, specialization, definition, rests upon the ever-present consciousness of the thing or the action, abiding in itself back of (or as the privation of) its own objectivation." Examples are given from Maya and Cholti. These "show us the workings of a linguistic consciousness of the highest order."
- Graebner (F.)** Lederschield aus Südamerika. (*Ethnologica*, Lpzg, 1913, II, 111-113, 1 fg.) Describes and figures a shield of tapir-skin (?) from the "Rio Negro" region, now in the Rautenstrauch-Joest Museum. Other American round-shields are briefly referred to,—3 varieties are recognized.
- Amerika und die Südseekulturen. (*Ibid.*, 43-66.) Treats of the relations of primitive American culture with that of the South Pacific, with references to R. B. Dixon's and F. Krause's recent critical articles. Old Australian culture (skin-cloaks, bee-hive huts, special weave of basketry, flood-myth, etc., in extreme S. America); totem-culture (weapons, house-forms, penis-cover, ornamentation, etc.); Melanesian bow-culture (pp. 52-58); "two class culture; latest culture-complexes; blow-pipe and sling, etc. Friederici's study of the distribution of the sling is taken into account.
- Grinnell (G. B.)** Shall Indian lore be saved? (*Amer. Museum J.*, N. Y., 1913, XIII, 135-137, 1 fg.) Appeals for immediate field-work, particularly as regards the Plains Indians,—points out loss in death of D. Duvall. The

- picture of the Crow dance-house (p. 136) illustrates the passing away of the old things.
- Guillemin-Tarayse** (E.) *Le grand temple de Mexico*. (J. Soc. d. Amér. de Paris, 1912, N. S., IX, 301-305, 4 fgs.) Notes on the great temple of Mexico, according to various authorities,—Humboldt, Prescott, Charnay, Clavigero, Pomar, Ixtlilxochitl (F. de Alva), Duran, Bernal Diaz del Castillo, etc. The first temple visited was not the great temple of Mexico, but that of Tlatelulco, an older one. Prescott errs in attributing Cortez's first visit to the former.
- Hagar** (S.) *Izamal and its celestial plan*. (Amer. Anthrop., Lancaster, Pa., 1913, N. S., XV, 16-32, 1 fg.)
- Hague** (E.) *Mexican folk-songs*. (J. Amer. Folk-Lore, Lancaster, Pa., 1912, XXV, 261-267.)
- Heath** (G. K.) Notes on Miskuto grammar and on other Indian languages of eastern Nicaragua. (Amer. Anthrop., Lancaster, Pa., 1913, N. S., xv, 48-62.)
- Heilig** (M. R.) *A child's vocabulary*. (Pedag. Sem., Worcester, Mass., 1913, xx, 1-16.) Gives (pp. 3-16) 2,153 words, the vocabulary of author's daughter on her third birthday. An only child, who has had "very little companionship of her own age."
- Hopi Students** to preach culture to sun-worshippers. (Red Man, Carlisle, Pa., 1913, v, 246-247.) Notes on the 12 Hopi Indians who are to return to their people after their course at Carlisle,—one of them is Lewis Tewanima, the Olympic runner. Reprinted from the *New York American*.
- Hrdlička** (A.) The Nineteenth International Congress of Americanists, 1914. (Amer. Anthrop., Lancaster, Pa., 1912, xiv, 695-696.)
- Early man and his "precursors" in South America. (Anat. Anz., Jena, 1913, XLIII, 1-14.) Résumés data in Bull. Bur. Amer. Ethnol., Wash., No. 62. Dr H. believes that the evidence "fails to sustain the claim that in South America there have been brought forth thus far tangible traces of either geologically ancient man himself or of any precursor of the human race." The recent discoveries of "ancient" man in Peru (Brigham, etc.) do not invalidate this conclusion.
- Indians of the Southwest**. (Amer. Mus. J. N. Y., 1913, XIII, 82-86, 4 fgs.) Notes exhibition of collections relating to the Indians of the Southwest in the Museum, including Navaho group, hogan, etc. See Dr P. E. Goddard's *Inds. of the S. W.* (N. Y., 1913).
- Investigations at Tiahuanacu**. (Amer. Anthrop., Lancaster, Pa., 1912, N. S., xiv, 698-699.)
- James** (G. W.) *With the Zufis in New Mexico*. (Theosophic Path, Pt Loma, Cal., 1912, III, 282-394, 18 fgs.) Notes on history, rock-inscriptions (El Morro, etc.), Zufi of to-day, dress, hospitality, food, making of wafer-bread and pottery by women (pp. 389-391), blankets, witchcraft (treatment of wizard, pp. 392-394.) The illustrations include El Morro inscriptions, Zufi scenes, activities of men and women, group of children, portraits of Indians, etc.
- Jetté** (J.) *Riddles of the Ten'a Indians*. (Anthropos, St Gabriel-Mödling, 1913, VIII, 181-201.) First section, giving native texts, interlinear and free translations of 50 riddles of Ten'a Indians of Alaska, relating to animals and plants, with account of giving and solving them as in use among the Indians (pp. 182-186). There are "descriptive" and "comparative" riddles. Allusions to myth, custom, etc., help in solving riddles; also the peculiarities of the language itself, etc.
- Jones** (F. E.) *A Seneca Indian legend of true friendship*. (Red Man, Carlisle, Pa., 1912, v, 173-174.) Tale of man who died to be with his friend,—died at the feast of the dead.
- Knight** (J.) *Ojibwa tales from Sault Ste Marie, Mich.* (J. Amer. Folk-Lore, Lancaster, Pa., 1913, xxvi, 91-96.)
- Kroeber** (A. L.) See Dixon (R. B.).
- Leden** (C.) *Unter den Indianern Canadas*. (Z. f. Ethnol., Berlin, 1912, XLIV, 811-831.) Notes of visit in 1911 to the Northern Cree, between Onion Lake and Beaver River (cleanliness, sweat-bath, songs, gambling), the Sarcees of the Athapaskan stock (only 200 miserable souls left), the Stonies of the Siouan stock, the Algonkian Blackfeet (whisky, visiting, love and marriage, sun-worship and sun-dance, war-dance, music), etc. On p. 826 is given the German text only of a legend of the origin of the sun-dance, told by the Cree chief Man-

toengik; and on pp. 827-828 an account of the life of his forefathers told by a Blackfoot Indian as related to him by his grandfather. Hr L. made collections,—skulls, ethnological objects, phonographic records of songs and music, photographs, legends, etc., for the Royal Ethnological Museum in Berlin and the University of Christiana. When the Crees were shown photographs of Greenland Eskimo, they declared them to be Indians living to the north; but did not in any case take photographs of Negroes, Chinese and Japanese for Indians. Hr L. plans to visit the Eskimo of the Canadian north.

**McCormick (H.)** The artist's Southwest. (Amer. Museum J., N. Y., 1913, XIII, 119-125, 14 fgs.) Notes on Hopi; illustrations represent paraders in Anyah kachina ceremony, dancers in Niman kachina, atelope priests, snake dance, etc.

**MacCurdy (G. G.)** Anthropology at the Cleveland Meeting with Proceedings of the American Anthropological Association for 1912. (Amer. Anthropol., Lancaster, Pa., 1913, N. S., XV, 87-108.)

**McCurtain (D. C.)** An important Indian-tax decision. (Red Man, Carlisle, Pa., 1912, V, 153-156.) Treats of decision of U. S. Supreme Court, May 13, 1912, which held that the act of Congress authorizing the taxation of Indian allotted lands by the State of Oklahoma was invalid and "setting the same limits upon the power of Congress in dealing with the private property of Indian citizens as exists in dealing with the private property of other citizens of the United States."

**Martin (E. L.)** The story of two real Indian artists. (Ibid., 1913, V, 233-241, 2 portr.) Brief account of Mr and Mrs Wm. Deitz, instructors in art at the Carlisle School. Mr D. (Lone Star) is a Sioux; Mrs D. (Angel de Cora), a descendant of the hereditary chief of the Winnebagos.

**Mason (J. A.)** Four Mexican-Spanish fairy-tales from Azqueltán, Jalisco. (J. Amer. Folk-Lore, Lancaster, Pa., 1912, XXV, 191-198.)

**Mason (J. A.)** The ethnology of the Salinan Indians. (Univ. Calif. Publ. Amer. Arch. & Ethnol., Berkeley, 1912, X, 97-240, 17 pl.) Treats of

geography (nomenclature, habitat and boundaries, topography, divisions, village and place names), history (pre-mission, mission and post-mission), economic life (food, hunting and fishing, architecture, dress and personal adornment, transportation, currency, measures, numerical system, manufactures of stone and other materials, basketry), esthetic life (decorative art, music), social life: personal relations (birth, puberty, marriage, sickness, death), family relations and terms of relationship, social relations (government, games, dances, trade, warfare), religious life (religious conceptions, shamanism, charms, use of tobacco), mythology (the beginning of the world, the creation of men and women, the destruction of the evil monsters, mythological notes, tales of the missions). In an Appendix (pp. 202-206) are some physical anthropological data (measurements of a typical middle-aged man, p. 204), the results of some psychological tests, and a list of Indian (San Miguel) names of food-materials. The Salinan Indians, whose language "stands alone as the exponent of the southwestern Californian type of language," possess, according to M., "the principal characteristics of a Californian people of the central area: a dependence primarily on vegetable food, of which acorns form the principal staple, a great stability of population, the absence of a gentile organization, and a weak development of the arts, of war, and of ritualism."

**Mechling (W. H.)** Stories from Tuxtepec, Oaxaca. (J. Amer. Folk-Lore, Lancaster, Pa., 1912, XXV, 199-203.)

**Mechling (W. H.)** The Indian linguistic stocks of Oaxaca, Mexico. (Amer. Anthropol., 1912, N. S., XIV, 643-681, map.)

**Mooney (J.)** A California Mission Pageant. (Ibid., 706.)

**Moorehead (W. K.)** The red-paint people of Maine. (Amer. Anthropol., Lancaster, Pa., 1913, N. S., XV, 33-47, 10 fgs.)

**Morice (A. G.)** Exploration de la rivière Bulkley, Colombie Britannique. (Bull. Soc. Neuchât. de Géogr., Neuchâtel, 1912, XXI, 101-126, map.) Contains *passim* a few notes on the Athapaskan Indians of the country.

**Morley (S. G.)** Excavations at Quirigua, Guatemala. (Nat. Geogr. Mag.,



- Wash., 1912, XXIV, 339-361, 23 fg.) Résumé of work,—author was assistant director of the Quirigua expedition of 1912. Treats of imposing temple found, of Maya type, and hieroglyphs (one bears date of 540 A. D., when the structure was erected or dedicated), etc. Interesting are a grotesque head-portrait, and a fine effigy-vase; also some small worked hematites. The illustrations reproduce stelæ, details of head and head-dress, the "jaguar," the "tortoise," the "great turtle," sculptured stone heads, etc. See Sands (W.).
- Nelson** (N. C.) Ruins of prehistoric New Mexico. Extensive excavations of pueblos in the Rio Grande Valley. (Amer. Museum J., N. Y., 1913, XIII, 63-81, 25 fgs., map.) Treats work under auspices of the American Museum in 1912 at Pueblo Colorado, Pueblo San Cristóbal, Pueblo Kotyiti, Potrero Viejo; Pueblo Largo, etc. Houses, *Kivas*, food-bins, rock-shelters, fireplaces, shrines, etc. The map (p. 65) shows location of village-sites, caves and rock-shelters, camp-sites, pictographs. Pictographs from San Cristóbal, etc., are reproduced on p. 63, p. 72, p. 62.
- Newashe** (E. M.) The merman's prophecy. (Red Man, Carlisle, Pa., 1912, v, 174-175.) Tale of two brothers, the elder of whom was changed into a merman. The merman promised to watch over his people (the Sacs) as long as they stayed "north of where the white-barked (sycamore) trees grow." If they went south of this, their worship, language and customs would change.
- Nordenskiöld** (E.) Etudes anthropogéographiques dans la Bolivie orientale. Notes de l'expédition de Hernmarck en 1908-1909. (J. Soc. d. Amér. de Paris, 1912, N. S. IX, 307-313, 9 fgs.) Notes on the Chanés, Mojos, Chiriguano, Guarayos, etc., of Eastern Bolivia,—also the Matacan tribes of the extreme south (Chorotis, Ash-luslays, Mataco, and Guarized Tapietes),—pottery, pipes, and other manufactures. According to N., there is a distinct limit between Quechua-Aymara culture and that of the forest-tribes; the ceramic remains of Mojos indicate a cultural Arawakan influence in E. Bolivia: in the Chaco we have a culture-area testifying to an epoch when exchange of culture between N. and S. America was greater than at present; in spite of the close relations between them a culture-limit exists between the Chiriguano-Chanés and the Mataco-Tobas. He also thinks that the Chanés are Guarized Arawaks. The sculpture mountain of Samaipata, near Sta Cruz de la Sierra, represents the last outpost of Andean culture on the frontier of the virgin forests.
- Parker** (A. C.) Work on the Anthropological Section in the New York State Museum. (Rec. Past, Wash., 1913, XII, 42.) Records activity in listing Indian sites, obtaining life-casts of Iroquois Indians, paintings representing typical scenery connected with Iroquois history and occupation, collecting archeological specimens, studying wampum-codes, etc. Mr Parker's monograph on *The Code of Handsome Lake* is soon to be published.
- Certain Iroquois tree-myths and symbols. (Amer. Anthropol., Lancaster, Pa., 1912, N. S., XIV, 608-620, 2 pl., 9 fgs.)
- Poutrin** (M.) Les problèmes de l'unité ou de la pluralité des aborigènes d'Amérique et le lieu probable de leur origine. (J. Soc. d. Amér. de Paris, 1912, N. S., IX, 464-468.) Résumés symposium in *American Anthropologist*, 1912, N. S. XIV, 1-60.
- Rivet** (P.) See de Créquy-Montfort (G.).
- Roth** (W. E.) Some technological notes from the Pomeroun district, British Guiana. (J. R. Anthropol. Inst., Lond., 1912, XLII, 529-540, 29 pl.) Part IV treating of concave circular trays (e. g., *ité-flour* sifter of Warrau; Akawaio cassava-collecting tray); square mats (of Caribs and Akawaio); square cassava-sifters (Arawak, Warrau); square cassava-collecting trays (Arawak, Warrau, Caribs, Akawaio); conical baskets (Arawak strainer); *pegalls* (animal and plant *motifs*); satchels; pitcher-shape baskets; cassava-cake baskets; children's rattles; bundle-shape baskets ("the most primitive type of plaited basket met with throughout the district"); shallow round-cornered baskets (of at least 3 types); knapsacks or *surianas*; feather-crowns and hats; ant-mats ("employed in certain ordeals, and as a punishment for youngsters, especially of the female sex"); leaf-strand boxes

(young Warrau boys make tiny boxes of the *kokerit* palm). The plates show the really beautiful patterns and motifs of these Indians.

**Ryan** (C. J.) El Congreso Internacional de Americanistas. (El Send. Teosóf., Pt Loma, Cal., 1912, III, 209-215, 2 pl.) Notes on International Congress of Americanists held at London, May 25 to June 5, 1912, with brief abstracts of some of the papers read. A portrait of the President of the Congress, Sir C. Markham, and another of a group of distinguished delegates accompany this article.

**Sands** (W. F.) Mystic temples of the Jungle. The prehistoric ruins of Guatemala. (Nat. Geogr. Mag., Wash., 1912, XXIV, 325-338, 10 fg.) General discussion. The illustrations reproduce hieroglyphic monoliths, etc. S. thinks that "the traditions of the ancient people, their religion, and their feeling of nationality may still live in the heart of the Quiché Mountains." See Morley (S. G.).

**Sapir** (E.) A note on reciprocal terms of relationship in America. (Amer. Anthrop., Lancaster, Pa., 1913, N. S., XV, 132-138.)

**Schuller** (R.) One of the rarest American books. (Ibid., 129-132, 2 fgs.)

**Sera** (G. L.) L'altezza del cranio in America. (A. p. l'Antrop., Firenze, 1912, XLII, 161-251, 15 fgs.) Treats of material from Bolivia (Aymará, Quechua,—Chervin, Davis, Rüdinger, Virchow), pp. 161-178; the Diaguitan or Calchaquí region (Virchow, Sergi, Vram, ten Kate), pp. 178-182; Chile,—Araucanian ancient and modern (Davis, Virchow, Broesike, de Mérejkowsky, Schmidt, Rüdinger, Verneau, Latham, Flower, Sera), pp. 182-192; Tierra del Fuego (Flower, Turner, Garson, Sergi, Hyades and Deniker, etc.), pp. 192-196; Onas and Patagonians (Hultkranz, Outes, Flower, Lehmann—Nitsche, Verneau, Turner, Virchow, Moreno, Martin, Burmeister, etc.), pp. 196-206; Pampeans and Argentinian Araucanians (Davis, Virchow, Riccardi, Flower, etc.), pp. 206-211; lower southern Bolivia, Gran Chaco, Paraguay,—Moxos, Guayaquis, Cavinás, Matacos, Tobas, Payaguas, Angaités, Chiriguano, Guaycurú, Takshik, Canguas, etc. (Davis, ten Kate, Lehmann-Nitsche, Giuffrida-Ruggeri, Mochi, Ehrenreich, Ambrosetti, etc.),

pp. 211-221; ancient Brazilian crania,—Lagoa Santa, Sambaquis, etc. (Sören Hausen, Lacerda, Virchow, Flower, Nehring), pp. 221-224; south-eastern Brazil except the Botocudos (Davis, Hensel, Virchow, Ehrenreich, Lacerda, Peixoto, Spengel, Broesike, Rüdinger, Lissauer, Krone, etc.), pp. 225-232; Botocudos (Davis, Virchow, Spengel, Lacerda, Peixoto, Ehrenreich, Schaafhausen, Broesike, Wieger, etc.), pp. 232-237; central plateau of Brazil and N. E. region to the south of the Amazon,—Carayá, Cayapó, Xingú, Matto Grosso, Araguaia and Purus tribes (Ehrenreich, Peixoto, Runke), pp. 237-244; rest of Amazon basin (Paumari, Ipurina, Campa, Oregones of Içá, Carib, Tupi, Arawak, Trumai (Ehrenreich, Peixoto, De Quatrefages), pp. 244-251. Among S.'s conclusions are these: The platycephalic forms of the Aymará represent remnants,—the habitat was once much larger,—and the Quechuan forms (brachy- and hypsi-) are more recent. The Calchaquí ethnic element came from the east. In Chile there would seem to be a progressive increase of platycephalic forms toward the south. In Fuegia evidence of the influence of an ethnic element related to the Patagonia is present. The Tehuelches seem to have been preceded by platycephals. The Pampeans are high brachycephals. In the Bolivia-Chaco-Paraguay region a low element appears to have been largely absorbed by high forms. The Lagoa Santa type has only partly persisted in that of the Sambaquis. In S. E. Brazil the platycephalic type is rare and localized,—probably Tupi-Guarani. The Botocudos represent a form intermediate between those of Lago Santa and the second Sambaqui group.

**Sergi** (G.) Il preteso mutamento nelle forme fisiche dei discendenti degli immigrati in America. (Riv. di Antrop., Roma, 1912, XVII, 33-41.) Discusses the data and arguments in Dr F. Boas' *Changes in Bodily Form of Descendants of Immigrants* (Washington, 1910; 1911). Dr S. opposes the theory advanced by B.,—his article was written before Dr B.'s reply to Radosavljevich appeared.

— Di una divisione della porzione infratemporale della grande ala dello sfenoide nell' uomo. (Ibid., Repr., 1-4.) Treats of a division of the



- infratemporal part of the *ala g.* of the sphenoid (left) in cranial bones of a Peruvian mummy in the Roman Anthropological museum. This anomaly is very rare.
- Canalis intrasquamosus e processus parietalis sulci exocranici arteriae meningae mediae nel temporale dei crani deformati del Perú. (Ibid., Repr., 1-18.) Describes 4 cases of *Proc. par. sqam.*, etc.; 3 cases of *Sulcus exocr.* with *Canalis infrasq.*; and 6 cases of *Sulcus exocr.* with *C. infrasq.* and *infrapar.*,—altogether 13, in 45 deformed Peruvian crania from the ruins of Tarma-tambo, now in the Roman Anthropological Museum. Examination of temporal bones of Peruvian mummies (18, mostly newborn or very young children) shows presence or traces of a *C. infrasq.* in a large part of them.
- Showalter (W. J.)** The countries of the Caribbean. (Nat. Geogr. Mag., Wash., 1913, XXIV, 227-249, 23 fg., map.) Notes on Porto Rico, Guatemala, "unfortunate Honduras," "prosperous Salvador," "hopeless Nicaragua," revolutionless Costa Rica, Santo Domingo, Colombia, Venezuela, etc., with few references to Indians, etc. The illustrations are concerned with landscapes, Mexican temples and idols, Maracaibo pile-dwellings, street-scenes, etc.
- Skinner (A.)** European folk-tales collected among the Menominee Indians. (J. Amer. Folk-Lore, Lancaster, Pa., 1913, XXVI, 64-80.) See Speck (F. G.).
- Notes on the Florida Seminole. (Amer. Anthropol., Lancaster, Pa., 1913, N. S., XV, 63-77, 1 pl., 10 fgs.)
- Speck (F. G.)** European folk-tales among the Penobscot. (J. Amer. Folk-Lore, Lancaster, Pa., 1913, XXVI, 81-84.) See Skinner (A.).
- Speers (M. W. F.)** Maryland and Virginia folk-lore. (Ibid., 1912, XXV, 284-286.)
- Stefánsson (V.)** My quest in the Arctic. (Harper's Mag., N. Y., 1913, CXXVI, 176-186, 10 fgs.) Contains notes on Nagyuktogmiut Eskimo (p. 176) and their selection of wives; village of seal-hunters, etc.
- Swanton (J. R.)** A foreword on the social organization of the Creek Indians. (Amer. Anthropol., Lancaster, Pa., 1912, N. S., XIV, 593-599.)
- Coontl. (Ibid., 1913, N. S., XV, 141-142.)
- Teit (J.)** Traditions of the Lillooet Indians of British Columbia. (J. Amer. Folk-Lore, Lancaster, Pa., 1912, XXV, 287-371.)
- Town (C. H.)** Language development in 285 idiots and imbeciles. (Psychol. Clinic, Phila., 1913, VI, 229-235.) Data from Lincoln State School and Colony,—sentence, vocabulary tests, etc., by "psychogenic method."
- University of Pennsylvania Museum.** (Amer. Anthropol., Lancaster, Pa., 1912, N. S., XIV, 699-700.)
- Vignaud (H.)** Améric Vespuce. L'attribution de son nom au Nouveau Monde. (J. Soc. d. Amér. de Paris, 1912, N. S., IX, 239-299.) Treats of St Dié and the Vosgean Gymnasium; Lud, Waldseemüller, Ringmann, Vespuceus, the Geography of Ptolemy and the *Cosmographiae Introductio*, the *Quatuor Americi Vesputii Navigationes*, the theory of American origin of the name *America* (pp. 260-271; rightly rejected by the author, after citing various authors), various maps of the period in question, the rapid acceptance of the name *America* (pp. 293-298). Vespuceus was the first really to recognize that a continent, distinct from Asia, had been discovered. The injustice done to Columbus in naming America was due neither to the cosmographers of St Dié, nor to the alleged forwardness of Vespuceus.
- Wagner (R.)** La fille de l'esprit des lacs. (Ibid., 379-381.) French text only of legend of *métis* on banks of the Pilcomayo river, Argentina.
- Wardle (H. N.)** The people of the flints. (Harper's Mag., N. Y., 1913, CXXVI, 291-301, 10 fgs.) Gives results of explorations of mounds at Haley and Foster Places on the Red River in s. w. Arkansas, the former "the site of the most notable discovery in American archeology since the excavation of prehistoric Moundville in Alabama." Burials (one of chief with numerous grave-gifts and ornaments), monoceramic pipes, water-bottles with sun-emblems, shell-gorgetts, cooking-vessels with cord-decorations, effigy-pipes, pendants, ear-pins, bowls, bone pins, flints, etc. Finds at Gahagan (La.), where once "flourished a large and important town," are also briefly described (p. 300). The "Little Natch-



ez" were known as the *Avoyel*, or "People-of-the-flints," and Miss W. concludes that "here, then in north-west Louisiana, extreme southwestern Arkansas, and the northern confines of Texas, dwelt at the dawn of America's copper age some part of the people that was to be the mighty Natchez nation." Moreover, "on their black and polished pottery, incised with the sun-disk and other cosmic symbols, lies foreshadowed the great cult of the luminary that culminated in a cruel theocracy."

Wedgwood (H. L.) The play-party. (J. Amer. Folk-Lore, 1912, xxv, 268-273.)

Wissler (C.) A page of Museum history. (Amer. Museum J., N. Y., 1913, xiii, 127-133, 8 fgs.) Notes on the development during the past three years of the American Museum's work on the Indians of the Southwest. The illustrations represent procession of chiefs, Apache foot-race, Pueblo deer-dance, Lalakonti ceremony of Hopi, etc.



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## REVIEWS

### METHODS AND PRINCIPLES

*Über ein akustisches Kriterium für Kulturzusammenhänge.* By ERICH VON HORNOSTEL. (*Zeitschrift für Ethnologie*, 1911, pp. 601-615.)

This is but an article of barely fifteen pages, but it has a significance beyond that of the descriptive data it makes use of, or, let us hasten to add, that of most of the methodological business to which Graebner *et al.* have of late treated the ethnological public. In this paper tangible evidence, as brutally convincing as bedrock, is given of cultural relationship, of a musical nature, between distant peoples not generally thought of as in any way connected. This evidence, fortunately, is not "supported" by straggling waifs from "boomerang," "two-class," or "Melanesian bow" cultures, but rests solidly on its own feet and is carefully worked out according to its own principles. Many who, like myself, have found Graebner's attempts (including his interesting paper on crutch-paddles) historically to connect South American with South Sea cultures far-fetched or, at best, inconclusive, will find themselves forced by von Hornbostel's findings, in spite of themselves, to admit not merely the possibility but the actuality of at least certain points of contact between these remote areas.

Pp. 601-604 are devoted to fundamentals of method in dealing with the comparison of culture data for historical purposes. In order to make it feasible so to use a culture trait, von Hornbostel finds it must possess "exact determination" (the degree of exactness depending on the nature of the datum studied), "absence of purpose" (i. e., all characteristics technically necessitated by the use or purpose of the datum must be ruled out as incapable of affording proof of cultural connection), and "variability."

In pp. 604-610 von Hornbostel discusses the validity of a set of absolute musical pitches for culture-comparative purposes. Scales, that is, series of tones fixed by certain interval relations, may arise in many



different ways, several of which lead to practically identical results (psychologically, if not acoustically); hence similarities between scales as such may often be suspected to be due to convergent evolution, in other words, are not always as convincing objects for culture reconstruction as might be wished. On the other hand, a set of absolute pitches fulfils all the requirements given above. The possibility of determining the rate of vibration of any given tone satisfies the first requirement, that of "exact determination." Moreover, the absolute pitch of a tone is, musically speaking, an irrelevant matter, the essential thing being always the intervallic relations between the tones. Thus, while intervals and scales are "constitutive" or technically essential factors, absolute pitches are "accessory" and fulfil the second requirement of "absence of purpose." As for the third requirement, that of "variability," it is clear that pitches are infinitely variable theoretically. Practically a large number of pitches can be differentiated. Ruling out all pitches whose rate of vibration is above or below that of the compass of pitches in ordinary use and allowing an error of six vibrations for each, we find that no less than 500 pitches can be distinguished. If we reduce all of these within the compass of a single octave (the equivalence of tones one or more octaves apart is a universal psychic fact), we have about 70 tones to operate with, a number that is several times larger than the number of steps in any scale so far discovered. It is clear that absolute pitch fulfils the three requirements set by von Hornbostel.

We have seen that two scales that are closely similar need not for that reason be historically connected. If, however, to similarity or identity of scale is added practical identity of pitch of the homologous tones of the scales, it becomes impossible or, at least, exceedingly difficult to believe that they are independent in origin. And if, lastly, parallel scales of practically identical pitches are found associated with musical instruments of nearly identical construction, the certainty of historical connection is indeed beyond reasonable doubt. In pp. 610-615 von Hornbostel applies these principles to two historical problems, arriving in each case at positive and startling results. These are a comparison of the xylophones of Burma with those of Africa and a comparison of the pan-pipes of Melanesia (Solomon Islands) with those of Brazil. Both xylophones and pan-pipes, it may be noted, are well fitted, because of their fixed tuning ("feste Stimmung"), for such comparative study.

For the first of these problems von Hornbostel compares the tones of four Burmese xylophones (one of which is in the South Kensington Museum in London, one in the United States National Museum, and

two in the Royal Ethnographical Museum at Berlin) with those of two African xylophones from remote parts of the continent, a Bavenda one from southeastern Africa (kept in the Royal Ethnographical Museum at Berlin) and a Mandingo one from the western Soudan (in the ethnographical museum at Hamburg). As the ranges (number of distinctly pitched staves) of these six xylophones differ, all that it is necessary to do is to compare the corresponding tones of a selected octave (two or somewhat less are computed for the African instruments), embracing the seven tones that make up the scale peculiar to these instruments (the octave selected is that which is in the best state of preservation or the pitches of the tones of which can be most accurately measured). The tonometric results are presented in tabular form, the figures expressing the vibration rates being all reduced to the compass of a single octave (that is, multiplied or divided by powers of 2, where necessary), for convenience of comparison. The mean figures for the four Burmese xylophones are also given. The scale thus worked out is peculiar to several of the culture peoples of Indonesia and Farther India (Javanese, Siamese, Burmese); it consists of an octave of seven tones at equidistant intervals, a scale no interval of which is strictly possible to European ears. The mean values differ quite inconsiderably from the theoretical vibration rates, which are also given by von Hornbostel; the variations are well within what may be called the psychological unit range. It is astonishing how closely the pitches of the African xylophones correspond to these figures. Thus, the mean Burmese, the theoretical, and the Bavenda figures (vibrations per second) for the first four tones of the scale are respectively 672, 669, 675; 738.5, 739, 735; 408, 408, 408; 450, 450, 453 (the last two groups of figures are, properly speaking, to be multiplied by 2). Where type of instrument, character of scale, and absolute pitch coincide as here, he must be a hardened sceptic indeed who refuses to infer historical interdependence. What gives peculiar zest to the Burmese-African parallel is that the xylophone seems to be unknown in Madagascar.

Of still greater interest, particularly to Americanists, is the relation of the Melanesian pan-pipes to those of northwestern Brazil. The scale construction of the latter has been thoroughly studied by von Hornbostel in an interesting, though somewhat technical, paper entitled "*Über einige Panpfeifen aus Nordwestbrasilien*" (pp. 378-391 of T. Koch-Grünberg's *Zwei Jahre unter den Indianern*, vol. 2). The scale exemplified in these pan-pipes is a highly peculiar one, being constructed with the aid of overtones, which in this case, it may be noted, are rather easy

to obtain by over-blowing. The next tone but one after the first is such that its third partial tone (first tone produced by over-blowing, an octave plus a fifth above the fundamental) is identical, allowing for the difference of register, with the first. The fifth tone of the scale is related to the third as the third to the first, and so on for the odd numbers of the scale. In this way a set of tones is produced which are a fourth removed from each other (a "circle of fourths" parallel in formation to the Pythagorean "circle of fifths"). The tone between the first and third is obtained by halving the interval of a fourth that separates them; in this way an interval about midway between our second and minor third is produced. The even tones of the scale are built up from the second according to the principle of the "circle of fourths." The peculiar scale thus resulting is, strangely enough, closely duplicated by the scale of two pan-pipes from Bambatana on the west coast of Choiseul, Solomon Islands (now in the Royal Ethnographical Museum, Berlin); indeed, the figures for the latter agree even better with those of the theoretical scale constructed as described than those for the Brazilian pipes (Uanána Indians of Rio Caiary-Uaupés; specimens now in the Royal Ethnographical Museum) from which the scale was worked out by von Hornbostel, thus suggesting that the Melanesian pipes represent an older or more carefully preserved tradition. The Brazilian pipes are plausibly derived, as von Hornbostel has shown in the second paper above referred to, from old Peruvian models. To cap the climax, not only do the Melanesian and Brazilian pipes illustrate the same type of scale, but the absolute pitches correspond in a remarkable manner. Thus, the Brazilian, theoretical, and Melanesian figures for four successive tones are respectively 560.5, 559.6, 557; 651.3, 650.4, 651; 374.5, 378, 379.3; 439.5, 439.2, 440 (the last two groups of figures are, properly speaking, to be multiplied by 2). What more can the severest critic demand?

Result—the pan-pipes of Melanesia and South America *are* historically connected, not merely because they are pan-pipes, but because their detailed musical construction is too closely alike to be explained by convergent evolution. Here, at last, we have clear evidence of a cultural contact between these two parts of the world. Whether such contact was in any way far-reaching or was limited to the borrowing of only a comparatively small number of cultural traits is another matter. The simple fact remains that von Hornbostel has demonstrated such contact for at least one culture element.

E. SAPIR



*Palaeolithic Man and Terramara Settlements in Europe.* By ROBERT MUNRO.  
New York: The Macmillan Co., 1912. Pp. 507. (Price \$5.50 net.)

This work consists of the Munro Lectures in Anthropology and Prehistoric Archaeology for 1912, which constituted the first course since the lectureship was founded. The book is in two parts, as one might be led to conclude from the character of the title.

The subject matter of Part I comprises man's place in the organic world as well as with reference to the Ice Age; chronological problems and land oscillations; fossil man; and the paleolithic races of Europe, their culture and civilization. The last chapter treats of the transition from the paleolithic to the neolithic.

As to man's place in nature, the author believes that "the principles and laws which govern the rest of the organic world, past and present, are equally applicable to man, and that they are the only legitimate means of gaining any knowledge of the mystery of human existence." Although not direct descendants of the anthropoid apes, one or more of them and man must have had a common ancestor.

The chapter on "Man and Glacial Phenomena" leaves the reader more bewildered by inherent difficulties than enlightened by a résumé of the latest researches in that field. The chapters on fossil man are fuller. Twelve pages including a page of references to literature are devoted to *Pithecanthropus* alone, which is placed near the close of the Pliocene period. Here as elsewhere the author quotes extensively and effectively from previous writers; he inclines toward the views held by Dubois. As to the human remains from Galley Hill, "although their contemporaneity with the natural deposition of the gravels in which they were found remains *sub judice*, they are not for this reason to be tossed aside as having no anthropological value." They are referred to "a later age than most of the recorded examples of the Neanderthal-Spy race." The Cro-Magnon skeleton is given a place at the very close of the paleolithic, while Breuil, Cartailhac and Obermaier would class it as Aurignacian.

On paleolithic cultural and faunal remains the author writes entertainingly. His use of the term "auroch" for bison (p. 225) would meet with objection from those who seek to avoid a confusion of terms. One reads with special interest the chapter on the transition between the paleolithic and neolithic civilizations in Europe. The conclusion is that "the archæological *hiatus*, so far as the present European continent is concerned, like the geological cataclysms of the days of yore, must be relegated to the lumber-room of dead theories."

As for Part II, no one is better fitted to write on terramare and their relation to lacustrine pile-structures than Dr Munro. A generation ago he gained renown as the author of "Ancient Scottish Lake-dwellings or Crannogs" (1882) and "The Lake-dwellings of Europe" (1890). That the latter work (the greater part of it) should have been translated into French as late as 1908 is ample proof of its intrinsic merit. In the present work the author not only brings the "history of terramara investigations up to date" but also describes in detail many analogous structures outside the Po valley. Thus is the author's latest volume a fitting accompaniment to the founding of the Munro Lectureship at the University of Edinburgh; both bear witness to man's abiding interest in his own remote past.

GEORGE GRANT MACCURDY

*Beiträge zur Anthropologie der Negerweichteile (Muskelsystem)*. Inaugural-Dissertation zur Erlangung der Doktorwürde an der hohen medizinischen Fakultät der Ruprecht-Karls-Universität zu Heidelberg vorgelegt von Dr phil. EDUARD LOTH aus Warschau. Stuttgart: Druck von Strecker & Strecker, 1912. Pp. 34.

This thesis for the degree of Doctor of Medicine at the University of Heidelberg (1912),—the author had already obtained his Ph.D. at Zurich in 1907,—is reprinted from *Beiträge zur Anthropologie der Negerweichteile* (Stud. u. Forsch. zur Menschen- und Völkerkunde, IX). The Introduction (pp. 1-8) summarizes briefly the history of the subject from Soemmering in 1785 down to v. Eggeling in 1909, gives the results of all previous investigations in this field, and adds his own special contributions, viz., the examination of a new-born female infant (Negro, but of unknown race), a 33-year old San Francisco Negro (died in Münden, Hanover), and a 22-year old Dualla Negro from the Cameroons (died in Offenburg). Exclusive of 9 anatomical studies of Negroes, between 1753 and 1785, which Dr Loth leaves out of account, by reason of the primitive condition of comparative anatomical observations at that period, the table facing page 10 lists 68 cases (from Cuvier and Laurillard in 1850 to Loth in 1910), of which 19 are credited to Chudzinski, 16 to Giacomini, 6 to Testut, 6 to Eggeling, 3 to Turner. Of these 68 cases 32 are African Negroes, 11 American, 4 from other regions of the globe, and 21 of unknown origin; there are 53 descriptions of face-musculature, 45 of neck-musculature, 58 of musculature of arms and 57 of legs, and 52 of musculature of the trunk. Some other more or less special or particular anatomical studies are referred to on page 10. Table II (pp. 13-15) lists the percentages of occurrence, and absence of the various

muscles in Europeans, Negroes, and Japanese, and a briefer table (p. 16) lists race-differences in musculature. Table IV (pp. 20-23) gives, in parallel columns, data concerning the muscles of the head, neck, trunk, back, sacro-spinal system, arm, leg. The general conclusion reached is that the development and condition of the muscular system of the Negro indicates, as compared with the European, "a phylogenetically more primitive human race." This morphologically more primitive character of the Negro is shown by other evidence as well. All the variations and peculiarities, recorded for the Negro alone, are not necessarily absent from the European, though as yet not confirmed by exact observation. The more primitive variations, too, which occur more frequently in the Negro, lie, nevertheless, within the limits of variation of Europeans. A curious fact brought out (p. 18) is that while the Mongolians (Japanese) show preponderatingly a more primitive body than the European (the Negro coming between), they are of a more progressive type (due, perhaps, to functional adaptation) so far as the lower leg is concerned,—this is brought out in the curve on page 17. The Bibliography (pp. 28-33) includes 114 titles. To it should be added the article of Dr Frank Baker, on "The Ascent of Man," published in the *American Anthropologist*, III, 1890, 297-319, which has something to say concerning the muscular system, etc., of the Negro.

ALEXANDER F. CHAMBERLAIN



## NORTH AMERICA

- A *Vocabulary of the Navaho Language*. THE FRANCISCAN FATHERS. St Michaels, Arizona, 1912. 9 $\frac{3}{8}$   $\times$  6 $\frac{1}{4}$ . Vol. I, English-Navaho, 228 pp.; vol. II, Navaho-English, 212 pp.

This is a new work from the hands and press of the Franciscan Fathers of St Michaels, Arizona. It marks one step farther in advance of the Ethnologic Dictionary of the Navaho Language, which appeared in 1910. To the contents of the Dictionary a great deal of valuable new material has been added, and the whole has been arranged alphabetically. The work is supplemental to the Dictionary. Words and meanings have their corrected forms. It constitutes all that part of the study of the Navaho which has been completed sufficiently to give to the public, and represents a labor of approximately ten years.

In order that the value of this work may be better appreciated, the writer of the present review can not do better than to tell something of the views and methods of the compilers.

The Fathers declare that the Navaho is the most religious man they have ever known. Whenever he starts on a journey, goes to work, or even hitches his horse, he performs a prayer. In all the little insignificant deeds of life he is completely religious. Before the monks are in a position that will permit them to give their religion to the Navaho, they must themselves understand thoroughly the Navaho's own religion. Not until they reach that point will they undertake to interpret their own faith to the Navaho. They have been laboring for ten years studying the Navaho's religious belief and custom, but even yet they do not feel competent to tell of the foreign faith in the Navaho's own religious terms. They have said nothing to the Navaho of their own religion, for they have not yet completely gained his viewpoint. It is necessary to understand the Indian as a religious being throughout before it is attempted to explain to him the ideas of the Church. The ethnological studies, thorough as they will be, are only incidental—a minor phase of the work of the Fathers. They are conducted, not as the work of the Franciscan Fathers, but as a study which will help them to be better Franciscan Fathers in that locality. They are following the same plan which has been so successful in the work of the Order in the past and the carrying out of which has given us the documents of Father Sitjar and of Father Arroyo de la Cuesta in California and a great mass

of priceless linguistic and ethnologic information from every corner of the world.

The work has been carried on under ideal conditions. The workers are not one but many. They are in the field not for a brief season, but for their lives. They take limitless time and limitless pains. Knowing nothing of the present-day cursed hoggish squabble for degrees, salaries, positions, sales, fields, discoveries and anticipations, these sincere workers go about their task with a love for truth, a patient accuracy for detail and an almost medieval devotion which ought to put the professionalized, commercialized modern ethnologist to shame. They have simply been making an honest, slow study of the Navaho among whom they live, and, keeping it safe from the mutilating hand of editors, have printed the material on their own press in just such form as they wished to have it. Such a manner of work is indeed most refreshing.

The gaining of information has been conducted chiefly at St Michaels, Arizona, at the mission buildings, and to a lesser extent at the independent Franciscan mission at Chin Lee. The work has been done by the Fathers through the untiring individual efforts of Fathers Berard Haile, Anselmo Weber, Leopold Ostermann (?), and the others associated with them. There is one Father at Chin Lee who is spending his spare time on the botany of the region and who has assisted in the identification of some of the Navaho plant-names.

The work consists of constant questioning to elicit designations for various objects or statements of common daily conversation. For instance, if a Navaho boy is working in the house he is asked for expressions concerning the objects which he is handling. The method of getting the word or sentence is by direct question, and never by any inferential question, leading so that the Indian questioned gets no clue from the questioner as to what reply he shall give. Wishing to get a story in connection with one of the religious exercises they will say: "Tell your story of this or that," or: "How do you do this or that?" As many Indians as possible are interviewed—not only those of the immediate vicinity of the missions, but Indians of various localities who come to the missions. As many as ten Indians have often been asked to give the same narrative of things pertaining to a religious ceremony when they could be induced to do so, and in no instance was any one of those questioned allowed to know that any other Indian had been interviewed on the same point. For example, in obtaining the narratives dealing with the various creative worlds of the Navaho, the Fathers were able to secure an account of ten worlds. For a long time they were

unable to do more than this. In the analysis of the stories it was evident that there was a hiatus between the accounts of the ninth and tenth worlds, that of the last world not following in logical sequence that of the preceding. So, after a long period of working with a "brother medicine man," they asked him one day to tell them again the story of the underworld. He repeated the tale of the ten worlds as usual. When the Navaho had finished, they asked: "Is there a world which you neglected to tell me about?" They had got so far in the confidence of this medicine man that after some hesitation and without further than a few direct questions he admitted that there were two other worlds of which he had not told. The Fathers questioned: "Why did you not tell us of these worlds before?" The Indian had hung his head during the narration and now said: "We do not speak of these other two worlds even among ourselves as medicine men; we tell of them only when we are handing down the cult to one in our immediate family who is to succeed us when we are gone." The Indian had told the Fathers the secret because one of the Fathers present was considered by him sufficiently qualified to perform the offices of medicine man and therefore entitled to hear the story. The narration of the two missing worlds was finally obtained also from several other medicine men for verification, all of the stories being practically identical as to detail. Some ethnologists and people long on the reservation (such as Mrs Wetherell) have supposed that there are only ten worlds. Indians come from as far as a hundred and fifty miles to examine the sacred objects which the Fathers have in their keeping and to visit the Fathers. Information not obtainable at one place, time or season of the year is got at another.

The Fathers realize that the present book is, like its predecessor, incomplete and imperfect, and will need more or less constant revision as their knowledge of the Navaho becomes more exact. Just as fast as the materials can be accumulated and digested they are published for what benefit they may be to others.

The Fathers printed the present book, as they did the preceding, on their press at the mission at St Michaels. The fonts of type, including especially founded characters, were purchased for the purpose. A Remington typewriter with the new characters and diacriticals on it was also bought.

The main items in the Navaho-English volume number about 5,000. The number of Navaho root-words contained is difficult to estimate. It is certain that a complete dictionary of the Navaho language would have many times the bulk of the present work.



Notes, expressions and idioms have been added quite freely and somewhat irregularly. This makes the book something between a dictionary, cyclopedia, and grammar. But although a new departure, the arrangement is practical and pleasing. The vocabulary is rich in the best kind of mythical information, including names of ceremonies, mythological beings, ceremonial objects, etc. Many rare words are contained. Explanations in Navaho are inserted in brackets.

Interesting examples of the thoroughness with which certain words are treated are: *hoghän'* "house," in the Navaho-English volume, where an abundance of genuine Indian expressions is to be found referring to kinds of houses, houses in states of construction or demolition, parts of houses, and rites and customs pertaining to houses. Another example is the verb *to add* in the English-Navaho section. Here the expression of the verb varies according to the object, no less than 140 different expressions being given, e. g., to add a coin; wool, yarn, or hay; a rope; a horse; two horses; a sheep; a shovel; a liquid, etc.

To each volume is pre-joined a prefatory note, a key to the alphabet employed, a note on the grouping of sounds (hyphenization), and a key to abbreviations. The English-Navaho volume contains, in addition, ten pages by Father Berard entitled "Notes of Parts of Grammar." The appendix consists of four pages of Navaho names of important places, a list of Navaho clan names and a short list of Navaho personal names. The list of place names includes the designations of many pueblos, American towns, etc. Surprisingly few of the Navaho equivalents are foreign names with distorted pronunciation (such as *sō lē*, Salt Lake City; *wash'indon*, Washington); in almost every instance the Navaho place names are descriptive and of clear etymology. Minor place names of the Navaho doubtlessly occur by hundreds, but are not given. The list of clan names gives the designations of as many as 67 different Navaho clans. The collection of personal names includes the current names of individuals of both sexes. We wish that this phase of the study had been developed more fully, that relationships, clan-affinities, dwelling-places, etc., had been included.

It is disappointing that no new information is given as to the origin of the name "Navaho." There is no doubt in the mind of the present writer but that Dr Hewett's discovery is correct—that the name found its way into the Spanish language from the Tewa spoken about Sante Fé, New Mexico, in which *návahü'*<sup>u</sup> means "cultivated canyons" (*náva*, cultivated field; *hu'*<sup>u</sup>, canyon).

The orthography employed by the Fathers is open to severe criticism. The chief reasons why it should not be encouraged are the following:

It does not adhere to the fundamental principle of a single character for a single sound.

Affricatives are written in a manner that does not suggest either one of the component parts.

The same symbol (*g*) is employed for the sound of German *ach* and the aspiration following an aspirated clusive.

Glottalized clusives and affricatives are indicated by writing the symbol for the glottal stop *after* the symbol or symbols for the mouth stop. But in reality the Navaho mouth sounds are not only followed by, but also accompanied by glottal closure.

The attempt to distinguish three lengths of vowels is not consistently carried out.

Distinct signs (circumflex and tilde) are employed to indicate different combinations of length and orinasality of vowels.

Stress is indicated by placing the acute accent *after* the loud syllable.

Syllabic *n* is indicated by writing the acute accent over the *n*.

The orthography is unfortunate and not in accord with modern phonetics. It has usages which any phonetician feels to be inaccurate and inherently inconsistent. At the same time it has a few very up-to-date features. In comparing the orthography of the *Dictionary* and the *Vocabulary*, the only difference noted is that the former places the stress accent (acute accent) above the vowel of the stressed syllable, the latter places it after the stressed syllable. This is the opposite of an improvement. Neither work uses capitals in Navaho words. The *Dictionary* uses only plain Roman, the *Vocabulary* only heavy Roman and italic.

The writer has arranged the following table of Navaho sounds, which will make clear the value of the symbols used by the Fathers. Equivalent symbols more in accord with recent movements in phonetics are enclosed in brackets. (See also Harrington, "A Key to the Navaho Orthography Employed by the Franciscan Fathers," *American Anthropologist*, vol. 13, no. 1, Jan.-Mar., 1911, pp. 164-167.)

KIND OF ARTICU- LATION	PLACE OF ARTICULATION			
	<i>Labials</i>	<i>Frontals</i>	<i>Dorsals</i>	<i>Laryngeals</i>
<i>Clusives</i>	b[b]	tq[t'] t'[t!] d[d]	k, kh, kq[k'] k'[k!] g[g]	'[']
<i>Nasals</i>	m[m]	n[n]		
<i>Fricatives and Affricatives</i>	w[w]	s[s] ts, tsq, ds[ts'] ts'[ts!] z[z] dz[dz] sh[š] ch, chq[tš'] ch'[tš!] zh[ž] j[dž] ł[ł] tł[tł] tł'[tł!] l[l] dl[dl] y[j]	q[q] or [x] gh[ɣ] or [q]	h[h]

## VOWELS

ǎ[ǎ] a[a:]

ǣ[ǣ] æ[æ:]

ē[ē] ē[ē:]

ī[ī] ī[ī:]

ō[ō] ō[ō:]

ū[ū] ū[ū:]

a[a] a[a] ā[a:]

ǣ[ǣ] æ[æ] æ[æ:]

ē[ē] e[e] ē[e:]

ī[ī] i[i] ī[i:]

ō[ō] o[o] ō[o:]

ū[ū] u[u] ū[u:]

JOHN P. HARRINGTON



## SOUTH AMERICA

*Paleo-antropología Argentina. Nuevas Investigaciones sobre el Atlas de Monte Hermoso por* TEODORO DE URQUIZA, Doctor en Ciencias Naturales, Profesor de Enseñanza Secundaria y Superior. La Plata: Taller Gráfico de Joaquín Sesé y Cía., 1912. Pp. 118.

This monograph, a thesis for the Doctorate in Natural Sciences at the University of La Plata under Dr Robert Lehmann-Nitsche, is devoted to a thoroughgoing description and investigation of the famous uppermost cervical vertebra of Monte Hermoso (60 kilom. N. E. of Bahía Blanca, Argentina), now in the La Plata Museum together with a femur (probably not human),—it was upon these remains that Ameghino founded a new genus (a fourth ancestor of man), *Tetraprothomo argentinus*, a creature in evolution toward the present *Genus homo*. Dr de Urquiza devotes pages 3–64 to a geological introduction (origin and history of the Pampean formation; human remains of the Pampean formation, higher, middle and lower; Ameghino and Lehmann-Nitsche on the atlas of Monte Hermoso) and pages 65–116 to the account of his own studies (axis, atlas, occipital) in comparison with 60 skeletons of American Indians (prehistoric Calchaquí, Toba, Mataco, Araucanian, prehistoric Atacaman, Patagonian, Fuegian, etc.), detailed measurements being given (pp. 110–113). On pages 115–116 is a brief Bibliography (Abel, Ameghino, Boscá Casanoves, Jarricot, Lehmann-Nitsche, Mochi, Steinmann). The illustrations comprise 2 plates and 24 diagrams. The author's conclusions are as follows. (1) Judged by the anterior-posterior diameter of the *foramen*, the atlas of Monte Hermoso is near the minimum of the South American Indians of to-day. (2) Judged by the transverso-anterior and transverso-posterior diameters it lies with the human variability, but near the extreme minimum. (3) According to the index it lies quite within the modern American Indian group, with slight tendencies toward the high values. (4) According to area, it does not reach the human scale, this being probably due to its less arched contours. (5) In the 60 South American Indians studied there exists a correlation between the diameters and the areas of the foramina of axis, atlas and occipital; also between the area of the occipital foramen and the cranial capacity. (6) An approximate estimate of the cranial capacity of the individual to whom the atlas belonged would be *ca.* 1,330 ccm.

The general conclusion reached, after these rather minute investigations, is that the atlas of Monte Hermoso does not "belong to a precursor of man, generically distinct from the genus *Homo*," as Ameghino maintained, but "belongs to an individual of the genus *Homo* and to a species distinct from *sapiens*, but of the South American type." The femur found with the atlas, Dr de Urquiza thinks (p. 58), is probably not human, nor in the hominian line of ancestry. The creature to whom the atlas belonged was "a special South American ancestral form of *Homo*, a distinct species, if not a distinct genus."

ALEXANDER F. CHAMBERLAIN

## ASIA

*The History of Caste in India.* Volume one. By SHRIDHAR V. KETKAR. 1909. Pp. xv, 192.

This little book is an attempt to present in an orderly manner the evidence which can be gleaned from the Laws of Manu concerning the social conditions in India. The whole is written from the point of view of an educated native, and it must be admitted that on the whole the author gives us a fair picture. The underlying defect is his apologetic attitude and his keenness to give the writer the benefit of any possible misunderstanding, and to attribute to him the best possible motives. I do not deny that a sympathetic position is an aid to the understanding of an author or authors (contrast the translations of the Upanishads by Deussen with the wooden ones by Whitney), but at the same time some discrimination must be made. Now and again references are made to conditions actually existing today in India. These are very valuable, and we could have wished for more of them. Occasionally there are apt citations from contemporaneous American society.

To go into some details. It is hardly likely that European scholars will accept so late a date as the third century A. D. for the Laws of Manu. Pages 12-15 are occupied with the definition of a caste. Though Ketkar is quite able to point out the defects of others in their definitions, he does not seem aware of the fact that his own is open to the charge of arbitrariness. When we read (p. 19) of wild tribes getting into Hindu society by becoming endogamous, and by accepting Brahmins as priests and worshiping Hindu gods, we may query whether some may not have been originally endogamous; and it is a question whether Hindus may not, at least in isolated cases, have adopted native gods. At any rate actual examples should have been cited by Ketkar to prove his case. The same applies to pages 26, 28. On page 30 we read: "The extravagant claims which the priest makes are always coexistent with the primitive character of the people." Certainly this does not obtain (broadly speaking) among North American Indians. I should hardly be inclined to call ancient Persia or Egypt (both cited in this connection) primitive. Nor is the comparison of the Pope among Europeans a good parallel. The rise of the papal power in Europe was late, save in the opinion of orthodox Catholics. The causes of early marriages are discussed on page 32. The reasoning will surely seem naïve and over-philosophical to the Occidental.



It is a pity that on page 43 neither the works of Garbe nor of Deussen on Indian philosophies are mentioned. The criticisms on the native scholiasts on the Laws of Manu (p. 50 ff.) as a whole are well taken, though their value is perhaps underestimated. The authority for the statement at the bottom of page 68 should have been given. If the spelling *Sarasvati* is used on page 70, why should *Saraswati* be used on page 72? It makes no difference which is used provided one is consistent. It seems to the reviewer that Ketkar rather underestimates (p. 93) the value of non-orthodox works in gaining an insight into the actual conditions of society. The reasoning on page 98, to explain the citations on the previous page, will not be convincing to an Occidental. It would have been well for Ketkar to have cited authorities for the statement (p. 103): "We have plain and unmistakable statements in our texts to that effect, which some scholars have taken care to ignore." It is certainly for the interest of the reader to know who the scholars are. The value of the Epics and *Purāṇas* (p. 126) is not put very highly by Ketkar for, it seems, inadequate reasons. Of course the question of chronology is a rather difficult one, and if he had put his emphasis on this, exception need not have been taken. The reviewer cannot agree with the interpretation given by Ketkar to Sanskrit *guptā* and *aguptā* (p. 154). If he will consult the smaller St Petersburg lexicon he will find that though *guptā* is found in a sense agreeable to him, it has nevertheless not been found thus far in actual literature with this meaning, only in lexicographers, grammarians, and the like (the asterisk does not tell in precisely which). As long as the native scholiasts, as Ketkar admits, have not taken the word in the proposed sense, I see no adequate reason to do so till the word is found in unquestioned genuine usage with the desired sense. That words only authorized by lexicographers, grammarians, and the like, can and do turn up in literature I am the first to admit, but must withhold approval in the present instance. The chapter on the "Radical Defects of Ethnology" is the weakest in the book. Evidently Ketkar is not well acquainted with the writings of physical anthropologists. I fear his dread of complicating matters in India has misled him. Physical anthropology, linguistics, general ethnology, material culture, mythology and folklore all have their value, but it should be admitted once for all that physical anthropology really is supreme for "race" in a purely biological conception. Customs, habits, etc., are of immense value in showing contact, but they do not necessarily show genetic relationship physically. Misprints are not common, but see pp. IV, 41, 49, 78, 90.

TRUMAN MICHELSON

*Report on the Control of the Aborigines in Formosa.* Government of Formosa. Bureau of Aboriginal Affairs, Taihoku, Formosa, 1911. Pp. iv, 45. With 100 plates, 4 tables, 3 maps and 3 diagrams.

This well and profusely illustrated *Report* is a credit to the Japanese Bureau of Aboriginal Affairs in Formosa. It contains, besides general remarks on the native tribes, a brief history of the control of these "savages" (pp. 4-10), a brief description of the "Aiyu-sen (guard-line)" and its working (pp. 10-34), accounts of primitive expeditions against the "savages" (pp. 34-42). The tables and diagrams are concerned with population, police-stations, schools, advancement of guard-line, damages inflicted by the "savages." The three maps are: an ethnological map of Formosa, and maps of northern and southern Formosa showing the districts inhabited by the aborigines. The numerous illustrations represent ethnic types (men, women, children), dwellings, arts and industries, family and village life, etc., of the nine divisions (Taiyal, Bunun, Ami, Tsuou, Tsarisen, Piyuma, Paiwan, Yami, and Saisett) of the Formosan primitive peoples. Recent ethnological investigations of the Bureau, whose superintendent is Rimpei Otsu, "tend to make it more advisable to include three groups of the Tsarisen, Piyuma and Paiwan under one group of the Paiwan, and the Saisett either under the Taiyal or the family of the Peipohuans (domesticated savages), but this classification still requires series of further researches." Among the illustrations of more than ordinary interest are: Taiyal bowman, tattooing, boys wrestling, women weaving, bamboo bridges, Paiwan stone carving, skull-shelves, Tsuou musicians, etc. Besides the Peipohuans, semi-civilized savages, living in the ordinary administration districts with the Chinese, etc., there are some 120,000 "savages," occupying 671 large and small villages. The other eight tribes are more advanced in condition than the Taiyal. Says the *Report* (p. 3):

Excepting a primitive race of the Yami, who dwell on an isolated island of Kōtō-sho or Botel Tobago, their intelligence is not low, so that by giving them proper instruction, they may become good farmers.

Altogether the outlook is optimistic. An ingenious method of defence adopted against some of the "savages" was "wire-entanglements charged with electricity." This *Report* does just what it was intended to do, i. e., "gives, in condensed form, information of the control of the aborigines undertaken previous to November, 1909."

ALEXANDER F. CHAMBERLAIN

## AFRICA

*Und Afrika sprach.* Wissenschaftlich erweiterte Ausgabe des Berichts über den Verlauf der dritten Reiseperiode der Deutschen Inner-Afrikanischen Forschungs-Expedition in den Jahren 1910 bis 1912. Mit Unterstützung des Hamburgischen Museums für Völkerkunde herausgegeben von LEO FROBENIUS, Chef der Deutschen Inner-Afrikanischen Forschungs-Expedition. Erster Band: *Auf den Trümmern der klassischen Atlantis.* Mit ca. 250 Illustrationen, 26 Tafelbildern, 2 mehrfarbigen Tafeln, 3 Kupferdrucken, 4 Heliogravüren und 4 Plänen. Berlin-Ch.: Vita, Deutsches Verlagshaus, no date (1913?). Pp. xxv, 402.

This is the first part of a semi-popular four-volume work in which Dr Frobenius intends to set forth the most important results of his African travels. The complete data at his command, which, we are told, would fill about ten encyclopedia volumes, are, naturally enough, not yet ready for publication. In the present instalment the author gives an exposition of the religious, social, and political life of Yorubaland; describes his own archeological investigations there; and develops an original theory of the connection between the culture of the Yoruba and that of classical antiquity.

Considering that Dr Frobenius is addressing the general reader, the ethnological part of his task must be considered well done. The functions of the principal deities, the clan system, the overshadowing importance of the elders' council (Ogboni) as compared with the nominal powers of kings and burgomasters, are described in a clear and interesting manner. For the German lay public, to whom Dennett's *Nigerian Studies* and Ellis' *The Yoruba-speaking Peoples* must be largely unknown, Frobenius' account will be of special service in introducing them to the ethnology of West Africa. From a higher point of view, the exposition is not quite so satisfactory, because there is not enough coördination with the data of other authors, whose evidence is sometimes tacitly set aside for reasons not at all clear to the attentive reader. For example, the Oro practices are attributed by Ellis (l. c., p. 110) to the Ogboni society, while Frobenius speaks of the Oro as a distinct organization (pp. 168-172). It is true that, according to an author quoted by Dennett (l. c., p. 53 f.), the term "Oro" is extended to *any* secret society. Nevertheless, the particular feature on which Frobenius dwells—the use of a bull-roarer tabooed to women—is identical with that which Ellis describes in connection with the Ogboni. Again, we are informed (pp.



255-258) that "Ifa" is not the name of a god but refers merely to the palm-nuts used by diviners, the real god of divination being Eshu (Edju, Edschu). This view is demonstrated by the aid of a tale in which the trickster Eshu secures "Ifa," that is to say, the palm-nuts used in divining. From this the author infers that Ifa, so far as the term is used to denote a god, represents a late interpolation into the Yoruba pantheon. Now, it is always rash to take origin accounts by natives too seriously. The experience of many field workers seems to prove that tales explaining the origin of the same ceremonial performance may differ widely even in the same tribe. In the present case, for example, we have a myth that Ifa learned the art of divination from Elegba, whom Frobenius himself recognizes as the Coast Yoruba equivalent of the Northern Yoruba Eshu (Ellis, p. 58). Is it not arbitrary to bolster up an argument with one tale and reject the other? To be sure, Dennett's data show clearly enough an intimate relationship between Eshu and Ifa, still the two personalities are clearly separated: Eshu is said to *share* the sacrifices made to Ifa (Dennett, p. 78), and appears as Ifa's messenger (*ibid.*, p. 96). Surely it would have been safer for Frobenius to assume that the contradictory evidence gathered by him was due to local or individual differences.

While the ethnological section does not give much that is essentially new, the chapter on the author's archeological work is full of surprises. Among the stone monuments in a sacred grove he describes a monolith of triangular section which, the natives declare, was formerly used as a kind of chronometer: when the shadow cast by the structure touched certain definite points of a circumscribed circle, the time had come for certain sacred observances (p. 331). On the whole, however, the stone monuments are completely overshadowed by other finds. In Ebolokun the author discovered, at a depth of 5 meters, glazed pottery, glass beads, glass tubes,—all indicating the former site of a well-developed glass industry. There is thus reason to believe that large quantities of the glass beads found in Africa and formerly supposed to be imported articles were manufactured on the spot (p. 336). A bronze head, interpreted by the natives as a representation of the god Olokun, was cast by the *cire perdue* process. A diadem encircling it reminds Frobenius of similar head ornaments on Sardinian and North African masks. Among the more remarkable finds were attempts at portraiture in terra cotta. One of these, in particular, is characterized as the most noteworthy work of art hitherto discovered in Africa outside the Egyptian and Roman sphere of influence. The terra cotta heads differ considerably in the physical

types they represent, some being distinctively negroid, while others resemble the bronze piece in suggesting rather a Libyan or Berber prototype (pp. 339 f.). It is Dr Frobenius' opinion that the present natives of Yorubaland, though not without vestiges of former grandeur, have fallen from the high estate indicated by all these finds. Since, moreover, he has not succeeded in discovering progressive stages leading to the old Yoruba culture, he concludes that this culture must have been imported from without (pp. 343-346).

The final chapter (pp. 347-375) is devoted to the problem whence the culture described may have reached Yorubaland. In a previous section (pp. 288 *et seq.*) the author has pointed out that the cosmic notions of the Yoruba markedly resemble those of the ancient Etruscans. Both divide the universe into quadrants again subdivided into quarters, each of which is presided over by a distinct deity. The system of divination is also quite similar, and so is the method of turning about during prayer. These and other homologies are accepted as proof of historical contact, and Frobenius sets himself the question, whether the imported culture reached the Yoruba country by overland routes through Africa, or by way of the Strait of Gibraltar and the West African coast. Frobenius selects four cultural elements for special treatment: the "impluvial" style of architecture (*Impluvialbau*); the bow; the loom; and the cosmic conceptions.

The structures of the Yoruba are quadrangles of oblong earth-covered chambers, the whole being topped with an impressive gable-roof of wooden framework with covering of foliage. As the lower part of the roof projects far beyond the building, and rests on piles, a porch is formed which must be passed before entering any of the dwelling-rooms. So far the Yoruba style of architecture is merely due to a combination of North African and West African elements; the earth-roofed chambers are of Mediterranean and Saharan type, while the gable-roof with wooden framework and leaf thatching—a necessary superstructure in the moist regions of the Atlantic coast—was adopted from other West African tribes. In addition, however, the Yoruba have two small courtyards each with an impluvium on the Roman style. Such impluvia occur in the Zab districts of southern Algeria, where the porch of Yorubaland is likewise found. The question, then, is, whether the North African style and the Yoruba style of architecture can be connected by intermediate stages (along an overland route). According to Frobenius, such stages are absent, for the structures of the Sahara and Sudan not only lack the impluvium but are characterized by a parallel juxtaposition of

chambers not found in Algeria and Yorubaland. Hence, Yoruba architecture must be assumed to have been imported by a sea route. By a corresponding negative mode of argument the author is led to conclude that the Yoruba method of bow-stringing, woman's hand-loom, and cosmic philosophy must have entered Yorubaland by way of the coast rather than through the interior (pp. 354-364).

Frobenius points out two historical sources that prove contact between classical antiquity and the West African coast,—Herodotus' account of a Phoenician exhibition, in the course of which the Carthaginians are mentioned as being likewise familiar with the navigation of that region, and Hanno's fragmentary narrative of 30,000 colonists who passed the Strait of Gibraltar and are said to have reached a point on the coast very far to the south. He interprets these data not as accounts of individual historical happenings, but as summaries, in historical guise, of often-repeated voyages to the West African coast. It would be plausible to suppose that the Phoenicians were the culture-spreading people in question. Frobenius, however, believes the Phoenicians were the last, not the first, to maintain trading relations with the Guinea tribes. The glass products of Yorubaland, he contends, are of a different and more archaic type than those of Phoenician manufacture; the Phoenicians were ignorant of "impluvial" house-building; and their cosmic system is at best a degenerate form of the Yoruba "*Templumreligion*." On the other hand, the Etruscan atrium corresponded in all its dimensions and in its most minute details to the impluvium houses of the Yoruba (without the gable-roof); the religious system of the two cultures is identical; and even today the Yoruba method of burial coincides exactly with that of the ancient Etruscans. Frobenius identifies the Etruscans with the Tyrrhenes of the Greeks and Turs of the ancient Egyptian inscriptions, who played so important a part among the populations of the twelfth century B. C. He connects them with the Iberian tribes who once occupied all of North Africa, Spain, and Gaul, and concludes that they had carried their civilization to the Yoruba country prior to their incursion into the eastern Mediterranean.

The original ideas expounded by the author with reference to the extra-African relationships of Yoruba culture will have to be examined by specialists in the European field. Until they shall have pronounced judgment, the general ethnologist must withhold criticism on the main points involved. One stricture, however, may be fairly made. The proof of the Etruscan character of Yoruba culture obviously forms the very core of the present volume. Both from the author's and the ethno-



logical reader's point of view it is clearly the thing of paramount interest. This being so, there seems to be an almost ludicrous disproportion between the treatment of this central thesis and that of the present political and religious systems of the Yoruba. The latter are described at length although the essential facts are already known; while the strictly original contribution made by Frobenius is presented in the form of a hasty sketch. This does not, of course, detract from the suggestiveness of his ideas, but probably not even ethnologically trained specialists in classical archeology and history will be able to gauge their value properly until a fuller statement of the arguments shall have appeared.

ROBERT H. LOWIE

*The Fetish Folk of West Africa.* By ROBERT H. MILLIGAN. Revell: New York, 1912. Pp. 328.

This welcome contribution to the ethnology of the Mpongwe and the Fang of the Gaboon district is a valuable addition to the works of the Rev. R. H. Nassau which deal with the same territory. The author has got into close touch with the natives during his missionary career and throws much light on native life and thought. The most valuable chapters are those that treat of "Manners and Customs" and the "Funeral Customs." Scant justice has been done to the folk tales, though the author had, perhaps, anticipated the appearance of the excellent recent folk-lore book by Dr Nassau. If Dr Nassau would give us more of his valuable, as yet unpublished, material we should be still further enlightened about this portion of Africa.

W. D. WALLIS

Instituts Solway: Parc Leopold, Bruxelles. Institut de Sociologie. *Mono-graphies Bibliographiques publiées par l'Intermédiaire Sociologique. No. II. Bibliographie de l'Angola (Bibliotheca Angolensis) 1500-1900* par PAUL BORCHARDT, Attaché scientifique à l'Institut international de Bibliographie. Bruxelles et Leipzig: Misch et Thron; Paris: Marcel Rivière, 1912. Pp. iv, 61.

This Bibliography, to which Hr Singelmann, Portuguese consul at Brunswick, furnishes a brief introduction, is divided into five sections: Historical Geography (explorations and discoveries 1500-1800 and 1801-1910), Physical Geography (geophysics, climatology, geology, hydrography), Biological Geography (fauna, flora, anthropology and ethnography, linguistics), Economic Geography (commerce and agriculture, communications, colonization, organization and administration, native

questions, politics), Cartography. The section on Anthropology and Ethnography (pp. 42-44) contains 41 titles and that on linguistics (pp. 44-45) 12 titles, the most frequently cited author in the former being E. Pechuël-Loesche, and in the latter H. Chatelain. The Bibliography is not exhaustive. Among the publications of Chatelain, e. g., one misses his article on "Some Causes of the Retardation of African Progress," which appeared in the *Journal of American Folk-Lore* for 1895, and also his *Folk-Tales of Angola* (Boston, 1894), published as Vol. I. of the *Memoirs of the American Folk-Lore Society*.

ALEXANDER F. CHAMBERLAIN

## MISCELLANEOUS

*Sullo sviluppo delle ossa del cranio nell'uomo ed in altri primati.* Dott. FABIO FRASSETTO. Con 73 figure ed una tavola fuori testa. Bologna: Libreria L. Beltrami, 1912. Pp. 120.

The author of this résumé of the chief facts of cranial development is Professor of Anthropology and Director of the Anthropological Institute of the University of Bologna. The four chapters treat respectively of the following topics: Centers of ossification and supernumerary sutures of the splanchnocranium (Mandibula, Maxilla, Os palatinum, Vomer, Os nasale, Ossicula subnasalia, Os zygomaticum, Os lacrimale); centers of ossification and supernumerary sutures of neurocranium (frontal, parietal, occipital); centers of ossification and supernumerary sutures of neurocranium (temporal, sphenoid, ethmoid); fontanelles and supernumerary ossicles (Wormian bones). The authorities most frequently cited by Professor Frassetto are Rambaud and Renault, Albrecht, Maggi, Ficalbe, Huxley, Zuckerkandl, Staurengghi, Calori, Meckel. The bifrontal supernumerary suture (or metopic suture) was already noted by Fallopio about the middle of the sixteenth century, but the discovery and description of supernumerary sutures in the bones of the cranium and of the face, especially in the occipital, the parietal, the zygomatic and the nasal bones, have resulted from the more recent investigations of human skulls and those of the other primates and higher mammals. Considerable difference of opinion has prevailed among anatomists as to the meaning of "centers of ossification" and as to the interpretation of "supernumerary sutures,"—their homology with corresponding phenomena in the lower animals, etc. To the metopic suture, found in 1 per cent. of Australian and 10 per cent. of European skulls, considerable evolutionary significance has been attached by some recent authorities in connection with brain-growth, etc. The *Os incaë* is synonymous with the interparietal (p. 72). Of the fontanelles few belong to the facial region of the human skull and that of the mammals. On pages 104-109 the author lists, with brief descriptions, 7 median and 11 lateral fontanelles. Pages 111-118 are devoted to "supernumerary ossicles," or Wormian bones.

ALEXANDER F. CHAMBERLAIN



*The Psychological Index.* (Year 1912, No. 19. Psychological Review Publications. Issued May, 1913.) Edited by HOWARD C. WARREN, et al. Compiled with the cooperation of SYDNEY AHUTZ, et al. *An Annual Bibliography of the Literature of Psychology and Cognate Subjects.* Lancaster, Pa., and Princeton, N. J.: Psychological Review Co., 1913. Pp. x, 264.

This Bibliography contains 3692 entries, and the Index of authors occupies pages 237-264, three columns to the page. The sections of chief interest to the anthropologist are VII. 2 (titles 1481-1536), psychology of language; VII. 4 (titles 1561-1650), psychology of art; VII. 5 (titles 1651-1674), psychology of behavior and morals; VII. 6 (titles 1715-1811), psychology of religion and myths; X. 1-4 (titles 2642-2946), individual racial and social phenomena (individual psychology; race psychology and anthropology, including craniology; social psychology; degeneracy, prostitution, criminology, suicide); XI. 1-3 (titles 2947-3373), mental development in man (mental inheritance and environment; psychology of childhood and adolescence; educational psychology). The value of this indispensable aid to the investigator of man and his mind increases with each yearly issue. It needs, however, in the sections in which account is taken of anthropological books, monographs, essays, articles, etc., of such a nature as to be listed in its pages, the coöperation of some anthropologist sufficiently acquainted with psychology, or of some psychologist sufficiently acquainted with anthropology, to make, for example, section X. 2, "Race Psychology and Anthropology (including Craniology)," more truly representative and inclusive,—and the other psychological-anthropological sections as well. In section VII. 6 one misses G. Gerland's *Der Mythos von der Sintflut* (Bonn, 1912), J. Stadling's *Shamanismen i Norra Asien* (Stockholm, 1912), etc. In section VII. 4 are lacking B. Laufer's noteworthy monograph, *Jade: A Study in Chinese Archeology and Religion* (Chicago, 1912, Field Mus. Anthropol. Ser., vol. x.), and other writings of the same author. Other omissions might also be noted. In the section on race-psychology, etc., the name of Giuffrida-Ruggeri does not appear. The monograph on Indo-Chinese music by G. Knosp, which is being published sectionally in the *Internationales Archiv für Ethnographie*, is also not listed. By improvement in the way suggested this Bibliography can be made more useful to both psychologists and anthropologists.

ALEXANDER F. CHAMBERLAIN

*Monographies Bibliographiques publiées par l'Intermédiaire Sociologique.* (Instituts Solvay: Parc Leopold, Bruxelles. Institut de Sociologie.) No. I. *Essai d'une Bibliographie systématique de l'Ethnologie jusqu'à l'année 1911*

par S. R. STEINMETZ. Bruxelles et Leipzig: Misch et Thron, Paris: Marcel Rivière, 1912. Pp. iv, 196.

This *Bibliography of Ethnology down to 1911*, of which the introduction and headings of the various sections are printed in German, French and English, is devoted to "Ethnology" as signifying "the comparative theoretical study of primitive peoples, as contrasted with the more descriptive process of Ethnography," and the compiler naturally finds some difficulty in drawing the line, but has excluded all "systematic descriptions of things concerning only one people or one group of peoples . . . because they seem to lack theoretical treatment." The general divisions, each of which is subdivided again into sections numbering from 12, in the case of "Morals and Morality," to 42 in the case of "Religion," are as follows: History and evolution of ethnology (pp. 7-28); Evolution and distribution of races and peoples (pp. 29-37); Psychology (pp. 38-45); Economic life (pp. 46-52); Material civilization and ergology (pp. 53-68); Society, state and law (pp. 69-82); Marriage, family and sexual life (pp. 83-99); Habits and customs (pp. 100-106); Morals and morality (pp. 107-111); Religion (pp. 112-146); Science and art (pp. 147-161). An Index of authors and anonymous articles occupies pages 169-196 (2 cols. to the p.). The number of citations per subject varies from a single one (p. 95) under "Menstruation and marriage," to 30 under "Property," 36 under "Ornament," 45 under "Weapons," 64 under "Totemism," and nearly 90 under "Myths and Legends." The division "Religion" is sub-divided thus: General works; text-books and hand-books; principles, methods and generalities; miscellaneous works; definition; origin; evolution; explicatory factors; influence; religion and morals; superstition; ancestor-worship and fear of the dead; animism; asceticism; astrology and star-cult; auguration and divination; funeral and mourning; demons; fetishism; prayer, mysticism, etc.; cultus of jars, gods; idolatry; on the other side (other world); magic; human sacrifices; myths and legends; nature-worship; sacrifice; phallicism; pre-animism and manism; rite; skull-worship; shamanism; soul; symbolism; tabu; talisman; totemism; dreams; peoples without religion. The most frequently cited authorities are Achelis, with 32 items; Andree, 56; Bastian, 60; Brinton, 15; Frazer, 22; Lang, 48; Letourneau, 37; Peet, 29; Powell, 16; Schurtz, 25; Steinmetz, 27; Thomas (N. W.), 18; Tylor, 20; Vierkandt, 25; Westermarck, 21; Wilken, 17. Among the American ethnologists (besides Brinton and Powell) who figure in the list are these: Boas, Bourke, Boyle, Chamberlain, Culin, Curtin, Cushing, Fewkes, Fletcher, Goldenweiser, Hewitt, Hoffmann, Holmes, Hough, Jenks,

Kroeber, MacCurdy, Mallery, Mason, Matthews, McGee, McGuire, Morgan, Newell, Peet, Swanton, Thomas (W. I.), Ward, Wilson (T.), Yarrow. Occasionally individuals of the same surname, but possessing different first names have been confused in the index. For example, while on page 186, F. Müller, J. Müller, and M. Müller are all given separate entry, Allen, on page 169, includes at least three different persons besides Grant Allen; and under Morgan (p. 186) are indiscriminately entered the English psychologist C. L. Morgan and the American ethnologist, L. H. Morgan, besides two other different persons. In future editions these items should be remedied. No bibliography, perhaps, can succeed in being absolutely complete or exhaustive, and this most useful one has not a few gaps here and there. Taking the years 1907, 1908, 1909, 1910, e. g., the following, among other items, might well have been listed, since they fall quite within the scope of the work as defined by the author himself:

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13. Wintenberg (W. J.). *Myths and fancies of the Milky Way*. Journ. R. Astronom. Soc. Canada (Toronto), 1908, 235-247.



14. Aarne (A.) Zum Märchen von der Tiersprache. Ztsch. d. Ver. f. Volksk. (Berlin), 1909, XXIX, 298-303.
15. Combarieu (J.) La musique et la magie. Idées modernes (Paris), 1909, I, 291-297. Also his book *La musique et la magie* (Paris, 1909).
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18. Stewart (C. T.) Die Entstehung des Werwolfglaubens. Ztschr. d. Ver. f. Volksk., 1909, XIX, 30-51. Also in English in Univ. of Missouri Studies, 1909, Soc. Sci. Ser., II, 253-289.
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20. Dirr (A.) Linguistische Probleme in ethnologischer, anthropologischer und geographischer Beleuchtung. Mitt. d. Anthr. Ges. in Wien, 1909, XXXIX, 301-320; 1910, XL, 27-43.
21. Fishberg (M.) Ethnic factors in education. Proc. Nat. Assoc. f. Stud. and Educ. of Except. Children, 1910, 117-123.
22. Woodworth (R. S.) Racial differences in mental traits. Science, 1910, N. S., XXXI, 171-186.
23. Woodworth (R. S.) The puzzle of color-vocabularies. Psychol. Bull., 1910, VII, 325-334.
24. Zachariae (T.) Scheingeburt. Ztschr. d. Ver. f. Volksk., 1910, XX, 141-181.

Dr Steinmetz's *Bibliography* will be welcomed by students of ethnology, for it really helps to fill "a long-felt want."

ALEXANDER F. CHAMBERLAIN

*La Collection Millon, Antiquités Préhistoriques et Gallo-Romaines.* Par JOSEPH DÉCHELETTE, Correspondant de l'Institut. Ouvrage publié avec la collaboration de MM. l'Abbé PARAT, le Dr BRULARD, PIERRE BOUILLEROT et C. DRIOTON—46 planches hors texte et 58 figures—Paris: Librairie Paul Geuthner, 1913. Pp. XIII, 282. (Price 30 francs.)

This well-illustrated volume, which is provided with a good index of places and persons, describes for the first time the collection of prehistoric and Gallo-Roman antiquities (chiefly from Burgundy and the adjacent regions) made, in the course of many years of collecting activities and archeological investigations by M. Henry E. Millon, at one time assistant-judge at Chalon-sur-Saône, and later counsellor at the Court of Dijon. Particu-

larly well represented is the port of Cabillonum (Chalon-sur-Saône), a "station," comparable in many ways to the famous one of La Tène. More than 900 specimens, of which the majority are from the rich deposits of the forest of Othe, belong to the paleolithic and neolithic periods. The bronze age and the Hallstatt period are also well-represented, and by some fine specimens. The work is divided into five parts: Stone Age (MM. l'Abbé Parat and Dr Brulard), pp. 3-43; Bronze Age (MM. P. Bouillerot and Dr Brulard), pp. 45-70; First and Second Iron Ages (MM. Brouillerot, Déchelette), pp. 73-151; Objects found in the Saône, at Chalon (1869-1870), La Tène and Gallo-Roman epoch (MM. Déchelette and Drioton), pp. 153-262; Gallo-Roman objects of diverse provenance (M. Déchelette), pp. 263-270. As M. Déchelette observes (p. vi), Burgundy is, from the archeological point of view, one of the most favored provinces of Gaul, and it has been so ever since the first appearance of the hunters of reindeer and wild horses at the foot of the rock of Solutrè. Its geographical situation made it a center of fluvial traffic and it seems always to have been well-populated. The phil-Hellenism of the Celtic tribes, in evidence elsewhere also, is markedly exhibited in three specimens in the Millon collection, a large chiseled bronze vase, a painted cantharis, and a metallic mirror, all from the burial-place of La Motte St-Valentin. Another proof of Greek influence is seen in a number of bundles of iron rods used as primitive money,—these, M. Déchelette thinks, were made after the model of Greek *obelisks*, now known to have figured prominently as a medium of exchange among Hellenic peoples. The jewel of the Millon collection, however, is what seems to be a child's amulet or something of the sort, belonging to the well-advanced Roman period, found at Balesine, near Langres, in 1880. It is a gold "wheel" for suspension, with combination of the symbols *Sol*, *Luna* and *Securis*, and unique in this respect,—the Camp Newstead "wheel" offers itself for comparison in several points. M. Déchelette is well-known through his *Manuel d'Archéologie préhistorique et gallo-romaine*, the concluding parts of the second volume of which are to appear in the course of 1913, and his *Les Vases céramiques ornés de la Gaule romaine* (1904).

ALEXANDER F. CHAMBERLAIN

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## PERIODICAL LITERATURE

By ALEXANDER F. CHAMBERLAIN

[Authors, especially those whose articles appear in journals and other periodicals not entirely devoted to anthropology, will greatly aid this department by sending directly to Dr Alexander F. Chamberlain, Clark University, Worcester, Massachusetts, U. S. A., copies or reprints of such studies as they may desire to have noticed in these pages.]

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- Geyer (R.)** David Heinrich von Müller. (Mitt. d. Anthr. Ges. in Wien, 1913, XLIII, 161-162.) Appreciation of the philologist D. H. v. Müller, well-known for his archeological, epigraphic, geographical and linguistic studies in the field of Semitic history and ethnology, the prehistory of Asia Minor, N. E. Africa, S. E. Europe, etc. Among his publications were monographs on the modern South Arabic dialects, Mehri, Sokotri, etc., the laws of Hammurabi, etc.
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### GENERAL

**Abt (A.)** Volkskunde als akademisches Prüfungsfach. (Hess. Bl. f. Volksk., Lpzg, 1913, xii, 146-147.) Records recent action of the University of Lund, Sweden.

**Accordo internazionale** per l'unificazione delle misure antropometriche sul vivente. (Riv. di Antrop., Roma, 1912, xvii, 413-419.) List of measurements on the living subject agreed upon at Geneva, 1912.

**Anthony (R.)** Une femelle de gorille en état de gestation. (Bull. Soc. d'Anth. de Paris, 1912, vi<sup>e</sup> s. iii, 399, 1 pl.) Note, with two photographs of a gorilla of the Bakiba region (French Congo) in act of gestation. The male foetus is now in the Museum of Natural History, Paris.

— **et de Santa-Maria (A.-S.)** Le territoire périphérique du néopallium chez les primates. I. Le système operculaire supérieur du complexe sylvien chez les lémurins, les singes et l'homme. Signification morphologique de ses parties constitutives. (Ibid., 293-317, 14 fgs., bibliogr.) Treats of the primitive operculus (suprasylvian) and secondary operculi (gyrus reunien and holoperipheral) in their evolution in the lemuriens, apes and man. The suprasylvian operculus is common to all the primates and lemurs, except *Chiromys*. The operculus of the *g. r.*, more recent phylogenetically, is absent in the lemurs,

exists in part (posterior) only in the apes, and is completely present in man alone. The holoperipheral operculus occurs (more or less developed) in many lemurs, all the apes, and in man.

**Becker (C. H.)** Islam. (A. f. Religsw., Lpzg u. Berlin, 1913, xv, 530-602.) Exhaustive review of literature on Islam 1908-1912. Works of a general character (*Revue du Monde Musulman*, *Der Islam*, *Orientalische Archiv*, *The Moslem World*, *Mir Islama*; *Encyclopedia of Islam*; works of Goldziher, M. Hartmann, Montet, D. B. Macdonald, C. de Vaux, A. G. Leonard, G. Dierck, C. Brockelmann, etc.); Mohammed and the beginnings of Islam (Chauvin, Caetani, Lammén, Casanova, Leszynsky, Buhl, de Goeje, Schwally, Nöldeke); religious sciences, faith, dogma, philosophy (Juynboll, Schmidt, Santillan, Morand, Fagnan, Arin, Ghali, Le Châtelier, Paquignon, Michaux-Bellaire, E. Amar, Amedroz, Margouliouth, Gottheil, Kern, Leszynsky, Houtsma, Goldziher, Horowitz, Horten, Palacio, etc.); magic, saint-cult, mystic (Doutté, Mauchamp, Goldziher in Hastings' *Encycl. Rel. and Ethics*, Mittwoch, M. Schwab, Cabaton, Blochet, Graefe, Montet, Kahle, Voller, Friedlander, R. Hartmann, Spoer, Snouk Hurgronje, G. Jacob, R. Frank, Huart, A. Cour, Massignon, Nicholson); Shiites and other sects (Goldziher, Friedländer, Buhl, Strothmann, Menant, E. G. Browne, Huart, Roemer, Nicolas, H. Dreyfus, Nöldeke); folk-literature, shadow-theater (Kahle), tales and legends (Menzel, Bricteux, Chauvin, Littmann, Amedroz); modern Islam in Austria, Turkey (Hartmann, Eliot, E. F. Knight, Snouk Hurgronje), Arabia (A. Musil, A. Jausen, Hartmann), Persia (E. G. Browne, E. Aubin, H. R. d'Allemagne), British India (Blunt, V. Chirol, S. K. Buksh), Dutch East Indies (Snouk Hurgronje, Juynboll, G. Simon), China (Broomhall, Vissière, D'Ollone, E. Blochet, Arnaiz and van Berchem), Egypt (Duse Mohamed, H. H. Fyfe, J. G. E. Falls), Abyssinia (Littmann), French Africa (A. Quellien, R. Amaud, M. Bellaire, Doutté, L. Frobenius, I. Hamet, M. Delafosse, Cornet, Ferlandi), German colonies (Becker, Axenfeld, Hansen, Acker, Mirbt, Simon, Klamroth, Strümpell, etc.). In Berlin a "Deutsche Gesellschaft für Islam-



- kunde" has been founded by Martin Hartmann.
- Bortnowsky (I.)** Étude préliminaire histotopographique du pharynx et du larynx (épithélium, glandes, tissu lymphoïde) chez le "Theropithecus gelada," Rupp. (Bull. Soc. d'Anthr. de Paris, 1912, VI<sup>e</sup> s. III, 173-200, 17 fgs.) Treats of the *epithelium*, glands, lymphoid tissue, etc., of a young specimen of *Theropithecus gelada*,—larynx and pharynx. Differences from and resemblances to the pharynx and larynx of man are noted, also Orang, Chimpanzee, Cercopithecus, Macacus.
- Cranio (II) di Cartesio.** (Riv. di Antrop., Roma, 1912, XVII, 540-541.) Notes on discussion of the whereabouts of the skull of Descartes, in the Academy of Sciences, Paris, Sept. 23, 1912.
- Cranio (II) di Schiller.** (Ibid., 538-540.) Note on recent discussions by Neuhauß, etc.
- Engerrand (G.)** Estado actual de la cuestión de los eoliths. (Bol. Mus. Nac. de Arqueol., México, 1913, II, 150-160, 2 pls.) Same as article in *Revue gén. des Sciences*, 1912. See *Curr. Anthropol. Lit.*, 1912, I, 308.
- Frassetto (F.)** Principali obiezioni all'Accordo di Ginevra per l'unificazione delle misure antropometriche. (Riv. di Antrop., Roma, 1912, XVII, 421-425.) Cites objections to Geneva agreement of 1912 on anthropometric measurements of the living subject,—measurements of stature and finger-reach in particular, when subject is standing. See Accordo internazionale.
- Proposta d'unificazione della Metodologia antropologica. (Ibid., 363-364, 1 pl.) Abstract of paper. Gives 12 select measurements of pelvis, as indication of unification of anthropometric method.
- Fröhner (W.)** Göttergaben. (A. f. Religsw., Lpzg u. Berlin, 1912, xv, 380-387.) Treats of theophoric, etc., Greek names for children, especially when besought of the gods. Such names relate to the 12 gods, the sun and moon, wine-god, healing-gods, mother-earth, the mother of the gods, fates, heroes, calendar months, sacred games,—arbitrary compositions are also noted. In Böotia the names of petty local deities were employed. The custom is probably of Oriental origin. Examples of the names in question are: Poseidodoros, Apollodora, Artemidoros, Heliodoros, Dionysodora, Metrodoros, Isidora, etc.
- Gaillard (G.)** Le réalisme chez les artistes anciens. Le type anatomique et la qualité sexuelle. (Bull. Soc. d'Anthr. de Paris, 1912, VI<sup>e</sup> s. III, 346-371.) Treats of anatomical type and expression of sex in artists of past times. G. emphasizes the constant *entente* preserved by the old artists between their special anatomical dispositions and the biological qualities pertaining to them,—their choice, taste, etc., based on exact knowledge of natural sex-differences. Quite different from the artificial "little woman," and the modern *fetishism*, with its sexual *détournement* of to-day.
- Graebner (F.)** Krückenruder. (Baessler-Archiv, Lpzg und Berlin, 1913, III, 191-204.) See review by Dr R. H. Lowie in *Curr. Anthropol. Lit.*, 1913, II, 1-4. See also Schmidt (W.).
- Grazzi (V.)** Alcune considerazioni sulla morfologia dell'orecchio esterno nei bambini di tenera età. (A. p. l'Antrop., Firenze, 1912, XLII, 395-396.) Only discussion on this paper reported. The anomalies noted in the external ear of infants had no relation to mortality. Frequency of Darwinian tubercle was indicated. G. calculated indices for relation of dimensions of ear and stature.
- Herpin (A.)** Les dents à la naissance. (Bull. Soc. d'Anthr. de Paris, 1912 VI<sup>e</sup> s. III, 386-393.) Résumés data as to eruption of teeth according to Cruveilhier, Sappey, Sobotta, Quain, Magitot, Zuckerkandl, Debierre and Pravaz, Comby, Roese, etc., with account of two cases of infants born with partial teeth, both at the Tarnier clinic. Another case from the Baudelocque clinic is noted. The statistics of the Maternity for 1858-1868, involving 17,578 births, record but 3 cases and during the period 1900-1910 at the Baudelocque clinic but one case was observed.
- Holl (M.)** Ein Apparat zur bildlichen Darstellung des Schädelumfanges mit gleichzeitiger Festlegung der Ohrpunkte. (Mitt. d. Anthr. Ges. in Wien, 1913, XLIII, 121-126.) Describes and figures a device (usable for crania and for living subjects, including children) for graphic representation of the skull-circumference and simultaneous fixation of the ear-points.

- H. thinks it will add much to our knowledge of skull-form, so often indicated by the cephalic index only.
- Hörmann** (K.) *Herdengeläute und seine Bestandteile.* (Hess. Bl. f. Volks., Lpzg., 1913, XII, 1-99, 13 pls. with 47 fgs.) Valuable monograph on bells for cattle and other animals, historical, descriptive, ethnographic, technical, data. Nature, constituent parts, use, purposes other than attachment to animals, ornament, metal used, form, etc., are considered. At various times cattle, horses, sheep, goats, swine, asses, mules, reindeer, camels, dromedaries, elephants, llamas, dogs, tame deer, antelope, hunting-falcons, cats, etc., have been fitted with bells of many sorts. Ornament, musical instruments, signals, property-marks, warnings, superstition, symbolism, protective devices, etc., are some of the ideas served by cattle-bells. In some parts of Europe even (e. g., Moravia, the Slovak country, etc.) cattle-bells are unknown,—this is probably true also of a large section of Germany. Their geographical distribution outside of Europe is rather "thin." Pages 27-58 are devoted to a systematic description of the cattle-bell and its parts, ancient and modern; pages 58-91 to the geographical distribution of modern cattle-bells and their various types (Central German, South German, Western, extra-German of the Algän sort, Northern,—English, Scandinavian, Estonian,—Pyrenean, Balkan, mixed forms, African, wooden bells, etc.). From the oldest times in Europe there have been two types of bells, one narrow and one broad, and of these 5 varieties are distinguished, according to the form of the back (table of distribution, pp. 88-89). The etymologies of names for these instruments are discussed (pp. 33, 43, etc.) (*tintinnabulum*, *campana*, *nola*, *clocca*, *Glocke*; *Schelle*, *bell*). Also the "music" of the cattle-bells of the Thuringia-Harz region is discussed. Cattle-bells or amulets were in use among the ancient Egyptians (see Pl. I). According to H., the original idea of the cattle-bell was protective. Wooden ones were possible before the age of metals.
- Kroeber** (A. L.) The determination of linguistic relationship. (*Anthropos*, St Gabriel-Mödling, 1913, VIII, 389-401.) Discusses value and significance of grammatical and lexical similarities, the principle of "territorial contiguity of characteristics," the operation of the process of "infection," imitation borrowing, etc. Points out weakness of judgment by "inner form" solely (cf. the grouping together of the so-called "Ural-Altaic" tongues). According to Dr K. "the relationship of languages is primarily an ethnological, that is to say a historical problem, not essentially connected with linguistic theory" (p. 392). The principles of territorial continuity of characteristics, and of morphological interinfluencing, etc., are illustrated by reference to certain Californian languages (pp. 394-399). Even the most diverse tongues affect each other and tend to assimilate in form, with intimate and prolonged contact. Dr K. thinks that for the *historian* of language there is only one procedure possible, viz., "to advance in the old-fashioned way of studying specific material carefully, practically, broadly and sensibly, without reference to preconceptions or theorems derived from psychological speculation."
- Loth** (E.) Zum Artikel des Herrn Prof. Schlaginhaufen: "Beobachtungsblatt und Anleitung zur Aufnahme von Hand- und Fussabdrücken." (*Korr.-Bl. d. D. Anthr. Ges.*, Brnschw., 1913, XLIV, Repr., 1 p.) Dr L. argues against the use of the stamp-pad as impractical and superfluous.
- Macías** (C.) *Carácteres étnicos en general.* (*An. Mus. Nac. de Arqueol.*, México, 1912, IV, 169-183, 4 pls.) General discussion of the concept of ethnology, physical and mental characteristics, etc.
- Meyer** (R. M.) *Schwurgötter.* (A. f. Religsw., Lpzg u. Berlin, 1913, xv, 435-450.) Treats of the nature and origin of the special group of deities known as "oath-gods." The power of the god was not primarily present in the oath (M. defines the oldest and most widespread sort of oath as "a solemn declaration with simultaneous pledging"), because "the oath generally is older than veneration of the gods." Oath and curse lie often close together. Oaths by weapons, tools, possessions of the most primitive sort, oaths by water, stones, heaven, earth, sun, etc., are referred to (these go often

- in pairs, "heaven and earth," etc.). The Romans swore as generally by stones as the northern people did by rings. There was no Indogermanic "oath-god." Ultimately arose among the Romans a Juppiter Lapis, the fetish assuming the attributes of a god.
- Niceforo (A.)** *La misura della vita.* A proposito dei recenti metodi biometrici per lo studio dei fatti biologici e sociali. (Riv. di Antrop., Roma, 1912, xvii, 443-499.) General discussion of biometric methods of studying biological and social facts. This article is the Introduction to the author's forthcoming book, *La Misura della Vita. Lo studio quantitativo dei fatti biologici e sociali.*
- Pösch (R.)** Über die Pygmäenfrage. (Stzbr. d. Anthr. Ges. in Wien, 1912-1913, 25-28.) Briefer discussion of the pigmy-question. A detailed paper, "Zwergvölker und Zwergwuchs," appeared in *Mitt. d. k. k. Geogr. Ges. in Wien*, 1912. See *Curr. Anthropol. Lit.*, 1912, I, 137.
- Proceedings of the Second Annual Conference of the Society of American Indians**, held at Columbus, Ohio, October 2-7, 1912. (Quart. J. Soc. Amer. Inds., Wash., D. C., 1913, I, 115-222, 4 pls.) Abstracts of papers, addresses, discussions, etc.
- Puyhaubert (A.)** Quelques remarques sur l'ossification des segments du pouce humain et sur sa triphalangie. (Bull. Soc. d'Anthr. de Paris, 1912, vi<sup>e</sup> s. III, 444-448, 3 pl.) Notes on diaphysary ossification of the segments, epiphysary ossification, evolution of forms of segments, period of ossification, theories of Rambaut and Renault, Roetterer, Sappey, Poirier, Pfitzner; lower epiphysary point of thumb metacarpian, disappearance of second phalange of thumb. X-ray photographs.
- Reubel (G.)** Proposta di una inchiesta antropometrica sui bambini. (A. p. l'Antrop., Firenze, 1912, XLII, 391-395.) Advocates measuring, according to the same system, in various countries, a large number of individuals from the day of birth till complete development. At the meeting of the Italian Anthropological and Ethnological Society, where R's paper was read, a committee to consider the plan (Reubel, Livi, Mochi, Biasutti, Puccioni) was appointed.
- Santa-Maria (A. S.).** See Anthony (R.).
- Scheftelowitz (I.)** Das Hörnermotiv in den Religionen. (A. f. Religsw., Lpzg u. Berlin, 1913, xv, 451-487.) Detailed discussion of the "hornsmotif" in religions: The original representation of deities in animal form (S. holds with Wundt that animal-gods preceded human gods) in ancient Egypt, Babylon, Canaan, Arabia, Greece, Rome, etc.; horns on the heads of deities,—remains of former animal form, they become symbols of superhuman power (data from primitive peoples, including American Indians); demons with horns; relations of deity-horns to the moon (moon's horns in oldest mythology are symbols of fertility not of invincible strength; all horn-deities are not lunar deities); horns on heads of kings and priests as symbols of divine power; horns on the altar as symbol of sanctity; horn-amulets for defence against demonic influences and for conquering attacks of enemies, etc.; magic effects of the horn as container and wind-instrument, etc.
- Schmidt (W.)** Verbreitung des Ruders mit Krückengriff. (Anthropos, St Gabriel-Mödling, 1913, viii, 559-562.) Notes on the distribution of the crutch-handled paddle with reference to Graebner's treatment of the subject in the *Baessler-Archiv*, 1913, III, 25-204. An approximation to this type (lacking in Africa) is reported from Jekoi (Benin), etc.; also from Madagascar. This is the typical paddle of "bow-culture." See Graebner (W.).
- Schrijnen (J.)** Ter nadere bepaling van wezen en doel der volkskunde. (Volkskunde, Gent, 1913, xxiv, 5-10.) Discusses the nature, etc., of folklore. According to S., folk-lore, as a science, is "the systematic, rational investigation of the basis of culture" (p. 8). It is a serious science and not a mere amateurism of *curiosa*, etc.
- Sergi (G.)** Fatti i ipotesi su l'origine dell' uomo. (Riv. di Antrop., Roma, 1912, xvii, 340-379.) Discusses facts and theories as to the origin of man, with the author's own views (he accepts provisionally the chronology of Rutot for Europe) as to the multiple and parallel development in Eurafica of the 7 anthropomorphic branches (Simiidae, Hominidae): Gorilla, Chimpanzee, *Homo anthropinus* (funda-



mentally the same as recent man), *Homo pithecodes* (type of Neandertal), *Dryopithecus*, *Propliopithecus*, *Pliopithecus*. See S.'s recent book, *Le origini umane* (Torino, 1913).

**Thollon** (M. B.) Le problème de l'éducation des sourds-muets. (Rev. anthrop., Paris, 1913, XXIII, 89-97.) Emphasizes psychological and phonetical considerations, etc. According to T., "the language of the deaf-mute is not an object of art but a means of introducing him into the human society from which his infirmity excluded him."

**Vallois** (H.) Un cas de disposition anormale des organes génitaux externes chez un *Saimiri* femelle. (Bull. Soc. d'Anthr. de Paris, 1912, VI<sup>e</sup> s. III, 243-247, 3 fgs.) Treats of abnormalities of clitoris, vulva and vagina in an adult *Saimiri* of the species *Chrysotrrix sciurea*, L.

— Considérations sur la forme de la section transversale du tibia chez les lémurien, les singes et l'homme. (Ibid., 248-291, 21 fgs., bibliogr.) Discusses in detail, with many tables of measurements and indices, the form of the transverse section of the tibia, with special reference to musculature, in man; the gorilla, orang, chimpanzee, gibbon; the Catarrhinian monkeys (*Colobus*, *Papio*, *Semnopithecus*, *Cercopithecus*, *Macacus*, *Cercopithecus*, *Theropithecus*), Platyrrhinian (*Nyctipithecus*, *Midas*, *Hapale*, *Cebus*, *Chrysotrrix*, *Alouata*, *Ateles*, *Pithecia*, *Lagothrix*, *Brachyteles*, *Callithrix*, *Brachyurus*), Lemurians (*Microcebus*, *Chirogale*, *Galago*, *Lemur*, *Lepilemur*, *Chiromys*, *Nycticebus*, *Perodicticus*), *Tarsius*. Three types of section are noted: rounded (in young, and slow-moving little primates,—musculature not great); triangular proper (in man, orang, apes and lemurs, among those which are particularly climbers, corresponding to good development of both anterior and posterior leg muscles with the first predominating), transversely flattened (corresponds to a hypertrophy of one of the leg muscles; flattening by hypertrophy of the posterior muscle-platycnemy, occurring in some races of man, and in the anthropoids except the orang; flattening by hypertrophy of the anterior muscle occurs in the apes and lemurs,

more especially in the forms adapted to leaping).

**Vinson** (J.) Le genre, le nombre, les pronoms. (Rev. anthrop., Paris, 1913, XXIII, 113-127.) General discussion of gender, number, pronouns, etc., illustrated from Indo-European, Hamitic and Semitic, Ugro-Finnish, Basque, Dravidian, etc.

## EUROPE

**Bächtold** (H.) Zum Hufeisenaberglauben und Quellenkultus. (Schw. Arch. f. Volksk., Basel, 1913, XVII, 119-121.) Cites items of horseshoe-folklore from various parts of Switzerland and elsewhere in Europe, with special reference to throwing of horseshoes into springs, wells, etc.,—to improve, harden, etc., the water.

**Baldasseroni** (F.) Il Museo di Etnografia Italiana. Ordinamento per regioni o per categorie di oggetti? (Lares, Roma, 1912, I, 39-55.) Résumés the discussion in the Ethnographic Congress at Rome, 1911, leading to the decision (from which Professor B. dissents and gives his reasons therefor) of the Congress that the arrangement in the future Museum of Italian Ethnography should be by regional divisions, with distribution by material subordinate.

**Baragiola** (A.) Una leggenda di Formazza. (Ibid., 57-62.) Gives German dialect text, with Italian translation and explanatory notes, of a legend ("The Bad Tyrant") from Formazza (in German Pommat) in the high valley of Antigorio; the dialect is close to the "Schwizer-Dütsch" of Wallis, from whence the ancestors of the people came in the Middle Ages.

**Bardon** (L.). See Bouyssonie (J.).

**Baudouin** (M.) Le bassin et les polissoirs du menhir de Pierre levée à Soullans, Vendée. Stratigraphie de quatre oeuvres humaines néolithiques superposées. (Bull. Soc. d'Anthr. de Paris, 1912, VI<sup>e</sup> s. III, 420-436, 7 fgs.) Historical, descriptive and comparative notes on the "Pierre Levée" menhir of Soullans in Vendée (due to Satan according to legend, p. 421), the polishing depressions (cuvettes) and basin upon it. Dr M. thinks that upon this rock have been exercised in succession by neolithic man: sculpture, two polishings following one another,

and erection as a megalithic monument.

— Le siège d'observation de Chergiroux (Surface polie sur cupules) à l'île d'Yeu, Vendée. (Ibid., 405-420, 3 fgs.) Historical, descriptive and comparative notes on the "Sparrow stone" on the island of Yeu. Dr B. concludes that the group of cupulae in question represent a part of the sky near the polar star or the north pole, and that there exists an "observation-seat," with polished bottom and recognizable arms. Also that the cup-depressions were made *before* the use of the rock as an "observation-seat." He thinks quite a number of such objects are of cultural order.

— Un intéressant appareil pour apprendre à marcher aux enfants. (Ibid., 441-443.) Describes the *dumois*, from Sarthe, a device for teaching children to walk (a pivotal pole arrangement), superior to the *chariots* of western France.

— Description anatomique des neuf crânes de la station gallo-romaine des Chaumes, en Saint-Hilaire-de-Riez, Vendée. (Ibid., 321-346, 11 fgs.) Detailed discussion, with table of measurements. Of the crania (male 4, female 5), 1 is dolichocephalic, 2 subdolichocephalic, 3 mesaticephalic, 2 subbrachycephalic, and 1 brachycephalic, the indices ranging from 70 (female) to 85.71 (female). An autochthonous population of Gauls descended from the neolithic people of the region seems indicated. The existence of annular deformation of the skull at this period is proved.

— L'usure des dents des hommes de la pierre polie, expliquée par le géophagisme néolithique. (Ibid., 209-218, 2 fgs.) Dr M. argues that the wearing down of the teeth of neolithic people was due to the premature and continual absorption of earth and sand mixed or not mixed with customary food (roots, ground grain, etc.),—a sort of incidental rather than veritable geophagy. On pp. 214-215 is a table showing the condition of the teeth of 9 geophagous children of Siamese Laos.

— La chaussée et la butte d'huîtres de Beauvoir-sur-Mer, Vendée. Contribution à l'étude des constructions anhistoriques en huîtres vivantes. (Ibid., 222-242, 6 fgs.) Historical, descriptive and other data concerning

the deposit of oyster-shells (really an artificial causeway) at Beauvoir-sur-Mer, belonging, perhaps, to the 10th or the 11th century A. D. Comparable, though much less important, to the famous "Buttes des Chauds" of Saint-Michel-en-l'Herm.

**Beets (A.) en De Cock (A.)** Kinderspels "Klein' Anna." (Volkskunde, Gent, 1913, XXIV, 74-76.) Cites a version from Leiden (1906), and two others from Veele and Denderbelle. See De Cock (A.).

**Bloch (M.)** Présentation d'un moulage colorié de la mandibule quaternaire de Heidelberg. (Bull. Soc. d'Anthr. de Paris, 1912, VI<sup>e</sup> s. III, 291-292.) Description of a colored cast of the jaw of *Homo heidelbergensis*, presented by Dr Schoetensack.

**Boas (F. and H.)** The head-forms of the Italians as influenced by heredity and environment. (Amer. Anthropol., Lancaster, Pa., 1913, N. S., XV, 163-188, map.)

**Borioli (A.)** Un giudice originale della Leventina. (Schw. Arch. f. Volksk., Basel, 1913, XVII, 121.) Brief account of original punishment of a milk-thief.

**Bourlon (M.) et Bouyssonie (J. et A.)** Grattoirs carénés, rabots et grattoirs nucléiformes. Essai de classification de grattoirs. (Rev. anthrop., Paris, 1912, XXII, 473-486, 8 fgs.) Treats of classification of scrapers,—keel, plane and nucleiform types. The two first are intentional implements, the third accidental. Besides these there are the scrapers of the classical types (Magdalenian and Aurignaco-Solutrean).

**Bouyssonie (J. et A.) et Bardon (L.)** La station préhistorique de Font-Yves, Corrèze. (Ibid., 1913, XXIII, 219-225, 6 fgs.) Describes and figures flint implements, of lower and middle Aurignacian types. The stage of evolution is a little beyond that of Bouitou, and a little less than that of Lacoste and Noailles. Very different from that of Font-Robert.

**Bouyssonie (J.)** See Bourlon (L.), Capitan (L.).

**Capitan (L.)** Les statues d'argile préhistoriques de la caverne du Tuc d'Audoubert, Ariège. (Ibid., 128-133, 5 fgs.) Describes and figures the clay models of bisons (Magdalenian) discovered in the Tuc d'Audoubert cavern in October 1912, by the son of Count

- Begouen. There were also rock-carvings of horses, etc. It is thought that part of this cave has been the scene of sacred ceremonies of prehistoric man. This is a most important discovery.
- Capitan (L.) et Peyrony (—)** Trois nouveaux squelettes humains fossiles. (Ibid., 1912, xxii, 439-442.) Treats briefly of the discovery in the prehistoric layers (at basis of Mousterian) of La Ferrassie, in Dordogne, of two graves with human remains; also of the finding of another skeleton in the Magdalenian "station" of Cap-Blanc, near Laussel, 8 kilom. N.E. of Eyzies. The finding of grave-burials at La Ferrassie is very important.
- Capitan (L.), Peyrony (—) et Bouyssonie (J.)** L'art des cavernes. Les dernières découvertes faites en Dordogne. (Ibid., 1913, xxiii, 164-171.) Notes on cave art of the rock-shelter of Limeuil (79 engravings of reindeer, horse, bison, goat, etc.), La Madelaine, etc. The authors' discoveries have resulted in the addition of more than 100 new specimens of quaternary art, of which many are of the first order. They incline to see magical, religious or fetishistic ideas as the inspiration of some at least of these ancient works of art.
- Courty (G.)** La représentation des haches polies à l'époque préhistorique. (Bull. Soc. d'Anthr. de Paris, 1912, vi<sup>e</sup> s. III, 383-386, 5 fgs.) Treats of representations of polished stone axes in petroglyphs of prehistoric times,—in the cavern of Bourrellet, near Malesherbes; on dolmen-stones of Gavrinis (Morbihan), Grosse-Perrotte (Charente), Trou-aux-Anglais (Seine-et-Oise), Roche du Tigre (Seine-et-Marne, etc.).
- Dachler (A.)** Die bäuerliche Beheizung in Frankreich. (Mitt. d. Anthrop. Ges. in Wien, 1913, XLIII, 150-160, 2 fgs.) Treats of the arrangements, etc., for heating in peasant houses in France from the Middle Ages down,—*foyer, cheminée, poêle, four*, devices for warming, cooking, lighting, etc.
- Dault (—)** Atlante asservissant le cheval. (Bull. Soc. d'Anthr. de Paris, 1912, vi<sup>e</sup> s. III, 205-209, 1 fg.) Treats of a sculptured slaty schist found in a field (in 1850) between Broons and Brondineuf, near Dinan. It represents Neptune (Atlantis) taming the horse, and is possibly a Greco-Celtic continuation of dolmenic art, according to the author, who indulges (p. 208) in some "Atlantis" speculations.
- De Cock (A.)** Spreekwoorden, zegswijzen, en uitdrukkingen op volksgeloof berustend. (Volkskunde, Gent, 1913, xxiv, 30-35, 47-55.) Nos. 182-186 relating to the "evil eye," "evil hand," "nouer l'aiguillette," love-potion, "thieves' hand," etc.
- Kinderspel "Klein' Anna." (Ibid., 35-37.) Cites 2 texts from Assen (by Prof. De Vooy's) and from Opwijk (by Dr J. Lindeman). See Beets (A.).
- De Meyere (V.) en Verkeine (L.)** Vlaamsche moppen. (Ibid., 61-66.) Cites texts of 15 Flemish *facetiae* from Turnhout, Meerhout, Tongerlo, Gheel, Tongeren, Grobbendonck, neighborhood van Oolen, Moll, Gent, Oevel, Antwerp.
- De Ridder (F.)** Over de doodschuld in onze gilden en broederschappen. (Ibid., 10-18.) Treats of rights of succession in the old gilds and brotherhoods from 1530 down.
- De Vooy's (C. G. N.)** Merkwaardige middeleeuwse exemplen van "onnozelheit." (Ibid., 18-26, 55-61.) Cites 9 examples of "innocence" from medieval Mss.
- Dezrolle (—) et Mauger (—)** Note sur le dolmen sous tumulus de la Teste-du-Fief de la Hougue-Boëte, Jersey. (Bull. Soc. d'Anthr. de Paris, 1912, vi<sup>e</sup> s. III, 165-172, 3 fgs.) Treats of nature and construction of dolmen (under tumulus) external and internal; human remains (skeleton with bones of horse); a rude clay dish, a broken polished axe of stone, some flint implements, pebbles, etc. A burial of the neolithic epoch. Some graves on Green Island were also explored (p. 172).
- Fahz (L.)** Ein neues Stück Zauberpapyrus. (A. f. Relig., Lpzg u. Berlin, 1913, xv, 409-421.) Text, translation, etc., of a fragmentary Greek charm from the Papyrus Mima, dating from not earlier than 300 A. D. The "magic" is directed to Helios. Others invoked are Iao, Michael, Abraxas, Sabaoth, Adonai, Apollo, etc.
- Farfarowsky (M.)** Les Turcomans du gouvernement de Stavropol, Nord Caucase. (Bull. Soc. d'Anthr. de Paris, 1912, vi<sup>e</sup> s. III, 161-163.) These Turcomans of the Kuma came from



- Khiva in the 17th century. They are Sunnite Muslims, and have few mollahs. They possess epic and lyric songs.
- Faure (M.)** Comparaison de trois fémurs, Moustérien, Magdalénien et Néolithique. Déduction sur la marche et la station debout. (Rev. anthrop., Paris, 1913, XXIII, 141-142, 1 fig.) Treats of axis, angles, extremities, articular surfaces, dimensions, etc., of the femur of the Moustier skeleton, that of Chancelade, and a neolithic femur from cave of Campniac. Dr F. concludes that the upright posture and walking slowly were not easy for Mousterian man, who was a runner with rather precarious equilibrium; it was not until neolithic times that multiple free and easy movements of the legs became fixed. It is thus probable that between Mousterian and Magdalenian, and between Magdalenian and neolithic man immense periods of time intervened.
- Fischer (E.)** Sind die heutigen Albanier die Nachkommen der alten Illyrier? (Z. f. Ethnol., Berlin, 1913, XLV, 103-107, bibliogr.) From historical, ethnographic and linguistic (names of gods, tribes, places, etc.), F. concludes that the modern Albanians do represent the ancient Illyrians.
- Frankl (O.)** Bericht über 1912 für die Bezirke St Veit, Völkermarkt, Wolfsberg in Kärnten. (Stzgrbr. d. Anthr. Ges. in Wien, 1912-1913, 49-51.) Notes on finds at the chapel of Johannesberg near St Paul a. d. Lavant (a grave of the late Roman period), at Auen, near Wolfsberg (remains of walls), at Leidenberg (walls), near Wolfsberg (further Strappelkogel finds), castle-ruins of Reissberg in the Lavant valley (bronze objects, etc.), excavations in the Mundi-Feld near St Paul (pottery fragments, animal bones, etc.).
- Gerhard (G. A.)** Zur Legende vom Kyniker Diogenes. (A. f. Religsw., Lpzg u. Berlin, 1913, xv, 388-408.) Treats of legend and folk-lore relating to Diogenes, the cynic philosopher, anecdotes, *bon mots*, etc. In folk-lore Diogenes ultimately loses his dignity, sinking to an immoral, comic figure. He often appears in legend as quite his own opposite. Philodoxia, philoplotia, philodonia are considered.
- Goldschmidt (D.)** Les hommes porcs-épics à Strasbourg. (Rev. anthrop., Paris, 1913, XXIII, 134-139, 1 fig.) Treats of the Lambert brothers, two young "porcupine men" exhibited at the St John's fair at Strassburg in 1802. They have been described by Lauth (1803), Tilesius (1802), Blumenbach (1803), etc. The cutaneous affection is said to have run through five generations, from father to son, daughters being immune.
- Gruppe (O.)** Die eherne Schwelle und der Thorikische Stein. (A. f. Religsw., Lpzg and Berlin, 1912, xv, 359-379.) According to G., the "brazen threshold," mentioned in *Oedipus on Colonus*, was probably originally only an ornament of great buildings, palaces, etc., the cosmic, heaven and hell applications came later. The "Thorikic stone," mentioned in the same work, was probably a white rock from which "leaps" were taken, of cultural significance.
- Gundel (W.)** Stundengötter. (Hess. Bl. f. Volksk., Lpzg, 1913, XII, 100-131.) Discusses the question whether the ancient Greeks, Romans, Teutons, etc., originally had "hour-deities," i. e., personified hour-beings or lords of fixed times of day or night. The *Horae*, etc., must be comparatively late, since "the mathematical division of the day into fixed parts did not arise in the Occident, but is rather an oriental device." The influence of Oriental astronomic ideas is indicated. Neither *hora* with the Greeks and Romans, nor *Stunde* with the Teutons, played any important rôle in their earliest religious ideas. The comparatively late development of *hour-deities* was due to Oriental influences.
- Hell (M.)** Ein Baumtrogfund im Untertersberger Moor bei Salzburg. (Stzgrbr. d. Anthr. Ges. in Wien, 1912-1913, 47-49, 3 fgs.) Describes find of a fir-tree with a trough-like hollow at the root-end, and seemingly flattened all along the upper side. The hollow was produced by use of fire. A bronze pin was found close by, making it probable that the date is about that of the later bronze period. It is evidently some imperfect or abandoned product.
- Neue Funde aus Salzburg. (Ibid., 5-7, 2 fgs.) Brief notes on finds at Puch near Hallein (2 bronze daggers), at Urstein near Puch (a finely preserved bronze lance-head), at a quarry at the foot of the Mühlsteinberg (a

- small neolithic axe of greenstone) near Maxglan (a neolithic house-site), etc.
- Hilzheimer** (M.) See Wiegers (F.).
- Hirmenech** (P.) L'allée néolithique de Kerentalec. (Bull. Soc. d'Anthr. de Paris, 1912, vi<sup>o</sup> s. III, 437, 1 pl.) Corrects error in previous monograph.
- Hoffmann-Krayer** (E.) Holzsulptur aus Praz de Fort, Kt. Wallis. (Schw. Arch. f. Volksk., Basel, 1913, xvii, 122, 1 pl.) Note on a wooden carving of a priest standing on a chained demon,—from the little village of Praz de Fort in the Val de Ferret. Probably a house-figure to scare away demons.
- Höfler** (M.) ΦΘΙΣ. (A. f. Religsw., Lpzg u. Berlin, 1913, xv, 638-641.) Treats of ancient Greek sacrificial bread, its names, etc. Comparisons with modern offerings. According to H., the ancient *φθois* was a substitute for the human heart.
- Isabel** (F.) Légendes du Pays d'Enhaut vaudois. (Schw. Arch. f. Volksk., Basel, 1913, xvii, 107-116.) Records brief legends of malicious fairy who tangles up spinning unfinished at Christmas; the *bons pères* of Etivaz; *sabbats* of wizards and witches told of by old men of Clôt; other infernal dances, etc., reported below Maumont; familiar spirit, or *lutin* spoken of by people of Bourrat and Vieux-Bains; traditions of the La Pierreuse valley, and the Rüblly with its specters; ruined castle of Vanel; vision of infant at Rougement; *lutins* of Oex, etc.; strange noises in houses; exorcism of reptiles at Paray and lore of bees at La Verda; fairies in various localities; legend of the count of Gruyère, etc.
- Jacob** (A.) Floris en Clarinne. Volkslied. (Volkskunde, Gent, 1913, xxiv, 77-78.) Text of love song from Veur-nambacht.
- Kauffmann** (F.) Altgermanische Religion. (A. f. Religsw., Lpzg u. Berlin, 1913, xv, 603-627.) Reviews and critiques of literature 1909-1911 concerning old Teutonic religion: Norse mythology (v. d. Leyen, Meyer, Heusler, Olrik, Gronbech), Icelandic temples, etc. (Brunn, Jonsson, Loeschke), sacrifice (Mogk), religion of Scandinavian north in relation to Lapps, etc. (Unwerth), various deities (Olsen, Olrik, Noreen, Blinkenberg, v. Sydow, Celandier), early Christianity, "Arianism," etc. (v. Schubert, Stutz, Franz), superstitions, cult-lore, etc. (Jürgensen, Kassel, Tobler), folk-lore (Brandstetter, Feilberg, etc.). Unwerth suggests that the Lapp *Rota*-cult may be a survival of the Odin-cult.
- Küeffler** (G.) Sagen aus dem Obersimmenthal, Lenk. I. (Schw. Arch. f. Volksk., Basel, 1913, xvii, 77-98.) German texts of 48 legends collected by G. Küeffler, of Bern, relating to herdsmen, crying brook, fairy caves, fairy and girl, "Sunday village," ghosts and spirits, glaciers, "devil's bridge," suicides, white cat, "black leg," thieves, doctors, dwarfs, monsters, swine, goats, witches, peasants, friends, cattle, gold-diggers, devil, etc.
- Landau** (A.) Zur russisch-jüdischen "Klesmer" sprache. (Mitt. d. Anthr. Ges. in Wien, 1913, xliii, 143-149.) Treats of the vocabulary published by S. Weissenberg (q. v.). Pages 145-149 are devoted to etymologies (alphabetical list). The literature of the "musicians' language" is referred to. A recent interesting article is that of Prof. L. Günther, "Die Lingelbacher Musikanten-Sprache," in the *Hessische Blätter f. Volkskunde*, 1912. See Weissenberg (S.).
- Laville** (A.) Pic néolithique en bois de cerf dans les anciennes explorations néolithiques de silex dans la craie de Meudon. (Bull. Soc. d'Anthr. de Paris, 1912, vi<sup>o</sup> s. III, 372-377, 3 figs.) Describes and figures a pick of deer-horn found (previous to 1858) in neolithic chalk-workings (to obtain flint) at Meudon.
- Loria** (L.) L'Etnografia strumento di politica interna e coloniale. (Lares, Roma, 1912, I, 73-79.) Discusses the value, illustrated by mistakes and blunders of the Eretrian campaigns and of the recent Italo-Turkish war, and by the misunderstandings of the peoples of various regions of Italy (e. g., north and south) concerning each other of the value of ethnographic knowledge at home and abroad. Ethnography should be social and national as well as scientific.
- MacCurdy** (G. G.) Ancestor-hunting: The significance of the Piltown skull. (Amer. Anthropol., Lancaster, Pa., 1913, N. S., xv, 248-256, 5 pls., 2 figs.)  
— Cultural proof of man's antiquity. The story as told by paleolithic evidence in Europe. (Amer. Mus. J., N. Y., 1913, xiii, 26-30, 2 figs.) Treats

of cave art, including that of Tuc d'Audoubert, discovered in 1912. Notes increasing list of caves.

**Mahoudeau** (P. G.) *Les traditions relatives à l'Atlantide et à la Grèce préhistorique transmises par Platon.* (Rev. anthrop., Paris, 1913, 103-108.) General discussion of data in Plato concerning Atlantis. M. concludes that, if one suppresses all the amplifications for the glory of Athens, and leaves out of account adaptations concerning Atlantis to the geographical knowledge of Plato's time, "it seems that there existed with the Egyptian priests (or simply in Greece), some eight centuries before our era, certain traditions preserving the remembrance of geological cataclysms which had occurred in Attica, and perhaps also in southern Italy. This is all that seems probable."

— *Les Atlantes d'après les auteurs de l'antiquité.* (Ibid., 214-217.) Discusses data in Herodotus, Pausanias, Pomponius Mela, Pliny, Diodorus Siculus, C. J. Sabinus, etc. The items in Herodotus, Pausanias, P. Mela, Sabinus and Pliny are perhaps natural, though distorted, references to actual peoples of the Atlas region, while Diodorus Siculus seems to have been influenced by Hellenic mythology and Platonic tradition.

**Mauger** (—) See Deyrolle (—).

**Mazegger** (B.) *Fundebericht aus Tirol.* (Stzgb. d. Anthr. Ges. in Wien, 1912-1913, 53-54.) Notes on recent finds near St Pauls-Eppan (pre-Roman), prehistoric and early historic, including pottery fragments, iron objects, fibulae, etc.; Lasino (skeletons and implements, the latter of the stone age); near Lüssen (pottery fragments with Hallstatt ornamentation, worked bones and stones, a bronze needle, etc.); Lienz (bronze fibula); Meran (bronze finds of Hallstatt period); other La Tène finds.

**Meier** (S.) *Volkskundliches aus Meltingen.* Auszüge aus älteren Ratsprotokollen. (Schw. Arch. f. Volksk., Basel, 1913, xvii, 99-106.) Folk-lore items of 17th century, from old council records,—relating to shrove-tide, prayer-processions, ringing bells on Thursday, Christmas-singing, prohibitions of playing and dancing, desecration of Sunday, inns, drinking, tobacco,

burial of executed persons, executioners offenses, punishments, etc.

**Mochi** (A.) *Il Primo Congresso d'Etnografia Italiana.* (Lares, Roma, 1912, I, 25-38.) Brief account of the First Congress of Italian Ethnography, held at Rome in October, 1911, with résumés of papers read, etc.

— *Contributo all'antropologia dei neolitici e eneolitici italiani.* (A. p. l'Antrop., Firenze, 1912, XLII, 330-347, 3 figs., 3 pls.) Describes and figures, with measurements, etc., three crania (2 f., 1 m.) found with eneolithic funeral objects in some natural clefts on the side of Monte Argentario,—cephalic indices, females 75.8 and 82.2, male 79.2; a male skull (index 74.2) from the breccia (eneolithic implements) of the "Spacco" of Vecchiano; 6 skulls found by Modigliani in 1880, in the neolithic burial cavern of Bergeggi, with numerous pottery fragments (p. 339), etc. (several crania quite fragmentary; indices of females 75.8, 72.6). According to M., the appearance of brachycephaly in Italy seems to coincide with the introduction of bronze. Some "negroid" characters may occur in the Bergeggi crania.

**Mogk** (E.) *Ein Nachwort zu den Menschenopfern bei den Germanen.* (A. f. Religsw., Lpzg u. Berlin, 1913, xv, 422-434.) Treats of human sacrifice among the ancient Teutons, particularly the Wodan-cult as indicated by Tacitus, etc.,—cult-sacrifices of human beings (enemies especially) before battle and after victory. The development of Wodan to a war-god is post-Tacitean; he also extended himself to become death-god; perhaps from the sea-demon side came the human sacrifices attaching afterwards to Wodan as culture-deity. Human sacrifice is "a prophylactic cult act, grown up out of protective offering in famine, just as the periodic year-fire in summer (St John's fire) grew out of the 'need-fire.' " The psychological cause of human sacrifice is the fear of death,—the wish to save one's own life by the sacrifice of another's. The first sacrificed were those out of one's own circle,—prisoners of war, strangers, slaves, condemned individuals; then came non-adults, children, etc. The basis for human sacrifice was the same among the ancient Teutons as elsewhere.



- de Mortillet (A.)** Classification des fibules d'après leur ressort. (Rev. anthrop., Paris, 1913, XXIII, 189-213, 53 figs.) Treats of the classification of fibulae according to the nature of the "spring." The author makes 11 groups under which all varieties can be arranged: arched spring, spring with unilateral flange, serpentine spring, spring with bilateral flange, hinged fibulae, discoid springs, forked fibulae, ring fibulae, screw fibulae.
- Le solutréen inférieur de la grotte du Placard. (Ibid., XXII, 1912, 409-419, 2 figs.) Treats of Lower Solutrean remains in the Placard cave in Charente (both "upper S." and "lower S." are represented),—the 253 implements found include 1 striker, 2 nuclei, 45 blades, 143 scrapers, and 52 laurel-leaf points. These objects indicate, from the industrial point of view, a very old, and in many respects, primitive culture, in spite of the very high degree of perfection already reached in working stone.
- Mötefindt (H.)** Latènefibeln aus Westfalen. (Z. f. Ethnol., Berlin, 1913, XLV, 101-102.) Adds to data in Beltz prehistoric type-maps, 1 find of bird-head fibulae, 3 of early La Tène, 2 of middle La Tène, 1 of late La Tène.
- , **Nicolai (H.), Schliz (H.)** Germanische Skelettgräberfunde von Kalbe a. S. (Ibid., 83-99, 18 figs.) Gives account of investigations in 1912 and finds made. Iron objects (cramp, sickle, nail), pottery fragments, ornamented and unornamented, small flint, bone implement, etc. Human osseous remains, including 7 skulls capable of measurement, etc. (3 male, 3 female, 1 girl),—cephalic indices range 71.13-77.78. The pottery is mostly Slavonic; Wendish and medieval specimens also occur. The skulls are all Teutonic rather than Slavonic. The history of Kalbe, thus revealed, indicates that an originally Teutonic settlement became Slavonic, then submitted to the Saxons.
- Müller (H. E.)** Parodien aus der Schule. (Hess. Bl. f. Volksk., Lpzg, 1913, XII, 132-139.) Cites parodies by children of the songs used in school-exercises from Munich, Eickel, Dresden, Löbau, Chemnitz, Görlitz, Kaltenkirchen, Bochum, etc. Among the songs thus parodied are: "Hinaus in die Ferne"; "Blaue Luft, Frühlingsduft"; "Heil dir im Siegerkranz"; "Ich hab mich ergeben"; "O Tannenbaum"; "Wem Gott will rechte Gunst erweisen," etc.
- Nicolai (H.)** See Mötefindt (H.).
- Peabody (C.)** Excavation of a prehistoric site at Tarrin, Department of the Hautes-Alpes, France. (Amer. Anthrop., Lancaster, Pa., 1913, N. S., xv, 257-272, 3 pls., 3 figs.)
- Peeters (T.)** Oude Kempische liederen. (Volkskunde, Gent, 1913, XXIV, 27-30, 67-70.) Nos. 22-23, text and music of old Kempe songs,—"Van 't Boerinneken in 't vlas" and "Reis naar de Stad Oudenarde."
- Pettazzoni (R.)** Sopravivenza del rombo in Italia. (Lares, Roma, 1912, I, 63-72, 1 pl.) Discusses the nature and geographic distribution of the "bull-roarer" over the globe, and points out (*vide* Prof. V. Puntoni) its existence in the Pisan region of Tuscany under the name *cicala*. Pitre has reported it from Sicily, where it is called *lapuni*, i. e. "great bee," from its noise. The noise also accounts for another Italian name of the bull-roarer, *frullo* or *frullone*. Professor P. is desirous of collecting data concerning the survival of the b.-r. in Italy.
- Peyrony (—)** See Capitan (L.).
- Preisendanz (K.)** Zwei Diebszauber. (Hess. Bl. f. Volksk., Lpzg, 1913, XII, 139-143.) Cites a Greek thief-charm from the London Papyrus Anastasi XLVI, 70-95, and another from Vassiliev, *Anec. graecobyz.*, I, 341. In comparison the text of an old German thief-charm is given (p. 142).
- Puccioni (N.)** Ricerche sui rapporti di grandezza tra corpo e ramo ascendente nelle mandibole fossili europee. (Riv. di Antrop., Roma, 1912, XVII, 367-379.) Gives results, with measurements, of study of the size-relations of the body and *ramus ascendens* in prehistoric European jaw-bones: Neandertaloid group (La Chapelle-aux-Saints, Le Moustier, Spy I, Krapina C, Krapina H, Malarnaud, La Naulette), Australo-Caucasoid group (Chancelade, Combe-Capelle, Laugerie-Basse, Les Eyzies), Cro-Magnonoid group (Cro-Magnon, Balzi Rossi adult male, Placard, Lafaye), Negroids of Balzi Rossi, Mauer, Galley-Hill, Tilbury. Resemblances and differences are pointed out. The Mauer and Galley-Hill jaw-bones represent two extreme types, the former showing tendencies toward

- exaggeration of protomorphic characters, the latter suggesting infantile characters.
- Regnault (F.)** A propos de la stéatopygie en France. (Bull. Soc. d'Anthrop. de Paris, 1912, vi<sup>e</sup> s. III, 398-399.) Points out that steatopygia exists in France, both in moderate cases (localization of fat on the buttocks of women) and in extreme cases, like that cited by Dartigues et Bonneau in 1899.
- Roberti (G.)** Ausgrabungsbericht aus dem tridentischen Gebiet im Jahre 1912. (Stzgrbr. d. Anthr. Ges. in Wien, 1912-1913, 51-53.) Reports on excavations in the Cavatine valley (pre-Roman bronze objects); a grave of the fourth or fifth century B. C., on the road from Vezzano to Ciago (body of a woman); additions to Trent Museum from various places, including a fine collection from Sanzeno, and from the Roman burial-place near S. Margherita (Ala); kitchen-refuse (dating ca. 200 B. C.), from S. Rocco, below Peio; additions to the Diocesan Museum.
- Rougé (J.)** Le parler tourangeau. Folklore de la Touraine. (Bull. Soc. d'Anthr. de Paris, 1912, vi<sup>e</sup> s. III, 371-372.) Gives traditional names of the various parts of the human body.
- Ruhl (A.)** Die geographischen Ursachen italienischer Auswanderung. (Z. d. Ges. f. Erdkunde zu Berlin, 1912, 655-671.) Discusses geographical causes of Italian emigration. North Italians turn to Europe and Mediterranean lands; South Italians cross the Atlantic.
- de Saint Périer (Dr)** Pièces paléolithiques de la Grotte des Rideaux à Lespugne, Haute-Garonne. (Bull. Soc. d'Anthr. de Paris, 1912, vi<sup>e</sup> s. III, 149-153, 11 figs.) Treats of a flint borer, several arrow or lance points of reindeer-horn, a spatula-shaped piece of bone (possibly a "marrow-spoon," or the head of some weapon); three perforated sea-shells, probably ornaments; a crystal of hyaline quartz, etc. These remains and the animal bones, etc., fix the age of this "station" a little above the Solutrean, in the first Magdalenian epoch.
- Station magdalénienne d'un abri sous roche à Lespugne, Haute-Garonne. (Ibid., 399-404, 14 figs.) Account of rock-shelter discovered in August, 1912, with finds (animal bones of cold climate; flint implements, fragments of bone arrow points, broken harpoon; large shell of *Pecten Jacobaeus*).
- Schlatter (S.)** Das Tanzhaus. (Schw. Arch. f. Volksk., Basel, 1913, xvii, 117-119.) Notes on the "dance-house" (communal) of Schuls in the Engadine, with references to similar buildings in Switzerland from 1441 down. A *tanzdihli* is mentioned in the Muottatal in 1799. Other information is to be found in the article "Tanz-Hus" in the *Schweiz. Idiotikon*.
- Schliz (A.)** See Mötefindt (H.).
- Schreiner (B.)** Des geistreichen Herrn Theologi Johann Arndt's Paradiesgärtleins wunderbare Rettung in Langgons in Oberhessen. (Hess. Bl. f. Volksk., Lpzg, 1913, xii, 143-146.) Cites an account by Pastor Geilfusius (1740) of the miraculous escape from burning of a copy of Arndt's *Paradies Gaertlein* (1612), when thrown into the fire by a Catholic soldier in 1624. The story belongs in the cycle of the three children in the fiery furnace. Similar miracles were often reported by the Protestants of this period.
- Schuchhardt (C.)** See Wiegner (F.).
- Sergi (G.)** Scoperta di un nuovo fossile umano. (Riv. di Antrop., Roma, 1912, xvii, 501-503.) Treats briefly of the *Eoanthropus Dawsoni*, the Piltown skull, representing a hitherto unknown genus and species. See MacCurdy (G. G.).
- Stevenson (B. L.)** From Danish anthropology. (Amer. Anthropol., Lancaster, Pa., 1913, N. S., xv, 369-370.)
- Stock y (A.)** Bericht über die Ergebnisse der archäologischen Forschung in der Umgebung von Neu-Bydžov, Königreich Böhmen, im Jahre 1912. (Stzgrbr. d. Anthropol. Ges. in Wien, 1912-1913, 54-57.) Notes on finds of Neolithic period at Skřivan, Sloupno, Chudonic and Vysočan; transition period, at Chudonic, Alt-Bydžov, Janovic, Podlesi near Ohnišfan, Skřivan, Humburky; Silesian culture, at Vysočan, Skřivan, Hlušic, Měnik, Chotělice; Bylany-Plátenitz culture, at Vysočan, Skřivan; culture of Roman imperial epoch, at Chudonic, Vysočan, Smidar, Janovic; "Burgwall" period, at Skřivan, Chudonic, Mirkovec near Žiželic, Hradischek, Chrsai, Blatná.
- Szombathy (J.)** Nachbildung des diluvialen Schädels von La Chapelle-aux-Saints. (Ibid., 22-24, 1 fig.) Treats



of the skull of the man of La Chapelle-aux-Saints, in connection with a reconstruction of it recently acquired by the Museum. It is "a typical representative of the Neandertal race."

— Die Frage der prähistorischen Nomenklatur. (Ibid., 24-25.) Protests against superfluous synonyms, and the attaching of new names, where old and well-known ones are already in use; also against such Latinizations as *Chelleum*, *Mousterium*, etc. Argues for Germanization as far as possible in conformation with the language.

**Tagliaferro** (N.) Sulle sepolture preistoriche nelle caverne naturali di Malta. (Riv. di Antrop., Roma, 1912, xvii, 357-362.) Résumés data concerning discoveries in the prehistoric burial caves (Ghar Dalam, Hal Safieni, Bur-meghez, etc.). The conglomerate of human bones at Bur-meghez may have been due to the use of the place as a "dump" for human sacrifices. The remains seem to be neolithic.

**Talko-Hryniewicz** (J.) Les polonais du Royaume de Pologne d'après les données anthropologiques recueillies jusqu'à présent. (Bull. Int. de l'Acad. de Cracovie, No. 6 B., Juin, 1912, 574-584.) Résumés recent data as to Polish anthropology (stature, cephalic index, etc.). Among the physical types distinguished are two of Finnish affinities, the *kurgan* type of Kri-vitches (to this belongs Adam Mickiewicz), etc.

**Umfrage: Alte Ladenformen.** (Hess. Bl. f. Volksk., Lpzg, 1913, xii, 147.) Note on *questionnaire* concerning old shop-buildings, etc., an investigation started by Prof. E. Högg and O. Gurlitt.

**Variot** (G.) Présentation à la Société d'Anthropologie de Paris des résultats d'une fouille faite dans un tumulus situé sur la colline de Vertempierre, territoire de Chagny, Saône-et-Loire. (Bull. Soc. d'Anthr. de Paris, 1912, vi<sup>e</sup> s. iii, 377-383, 2 figs.) Describes excavations begun in September, 1912, and finds made (fragment of earthen pot; pierced canine tooth of a carnivore; bones of animals, teeth, etc.; perforated pieces of bone; fragments of a human skeleton; two iron belt-buckles; a copper button; a copper fibula, etc.). Probably a neolithic as well as an iron age burial is represented.

**Verkein** (L.) See De Meyere (V.).

**Weissenberg** (S.) Die "Klesmer"-sprache. (Mitt. d. Anthr. Ges. in Wien, 1913, XLIII, 127-142.) Treats of the jargon of the *klesmorim*, as the wandering musicians are termed in Jewish,—they play an important part at weddings, private festivals, family celebrations, etc. Notes on grammar word-composition, etc., comparison with other special languages. On pages 133-142 a classified vocabulary of 200 words, with finding-list in German. The collection of the vocabulary was difficult as the *klesmorim* are on the road to extinction in Russia, etc. The largest contingent of words is furnished by Russian and Little Russian, a few come from the Romance tongues, a small number are common to other jargons, and comparatively few are of Hebrew or Jewish origin. A considerable number of words are formed by distortion or metamorphosis of form or meaning of other words. W. believes it an error to think that secret languages generally arise artificially, through the deliberate intent of some individual,—so *Klesmer* has its natural aspects in so far as origin is concerned. See Landau (A.).

**Wiegiers** (F.), **Schuchhardt** (C.), **Hilzheimer** (M.) Bericht über eine Studienreise zu den paläolithischen Fundstellen der Dordogne. (Z. f. Ethnol., Berlin, 1913, XLV, 126-159, 3 figs.) W. discusses details of chronology (various tables), and concludes, among other things, that "the Micoquian represents in France the long-sought intermediary Mousterian, contemporaneous with the German Taubach"; the lower stratum of La Ferrassie is warm, last-interglacial Mousterian; the lower Mousterian horizon of Laussel is contemporaneous with La Micoque and La Ferrassie, and thus warm Mousterian of the last interglacial period. S. places the Chellean-Acheulean-half-Mousterian in the interglacial period, the remaining Mousterian and Magdalenian in the last glacial period. H. discusses in detail the fauna, climatic changes, etc. According to H., "in the Solutrean we have no Arctic climate, but the dry, continental subarctic climate of the Caspian-Volga-Ural steppes" (p. 151). The steppe-animals proper gradually



disappeared after the change of climate indicated in the middle Magdalenian. **Zaborowski** (S.) Tartares de la Lithuanie. (Rev. anthrop., Paris, 1913, 32-35.) Notes on the "Tartars" of Grodvo, Wilno, Minsk, Kovno, Mohylev, Witebsk,—some 10,000 altogether,—descendants of the army of Vitold in 1397, of the Volga army of Swidrygiello, and of Nogai Tartars of the Kiptchak type. The physical anthropology of the Lithuanian Tartars has been studied by Talko-Hryniewicz in his monograph, *Muslimowie czyli tak zwani Tatarzy litewscy*, the measurements of 90 individuals being given. Several somatic characters suggest their Mongolian origins.

— Méditerranéens et Nègres. Dépopulation et colonies. Les Marocains et l'Europe. (Ibid., 149-163.) According to Z., in Egypt and Northern Africa, the Negro is of comparatively recent introduction, there being no anthropological evidence that the Negroes were the primitive population of the country to the Mediterranean littoral. The penetration of ancient Mediterranean culture into the Sahara, etc., has been greater than is generally believed. From the most primitive times Morocco has been inhabited by peoples of European affinities.

**Zelzko** (J. V.) Skelettgräber in Wolin, Böhmen. (Stzgr. d. Anthrop. Ges. in Wien, 1912-1913, 19.) Note recording find of skeletons, fragments of pottery, etc., in graves of the earliest Christian period.

# AFRICA

**Biasutti** (R.) I compiti della esplorazione antropologica della Libia. (A. p. l'Antrop., Firenze, 1912, XLII, 379-381.) Points out needs in the anthropological investigation of Italian Lybia: study of the somatic effects of "Arabization," of the Tuaregs and their mixture with Arabs and negroes of the Sudan, of the voluntary Sudanese immigrants (Fulah of the Ghadames oasis) and of the slave element of like origin, of the Hebrew and Levantine elements in the cities, etc. Reference may be made to L. Bertholon and E. Chantre's work *Recherches anthropologiques dans la Berbérie orientale. Tripolitaine, Tunisie, Algérie*. (Lion, 1913.) See Mochi (A.).

**Bosco** (J.) Notice sur trois inscriptions

tumulaires sémitiques inédites de Constantine. (Mém. Soc. Arch. du Dép. de Constantine, 1912, XLV, 289-295.) Texts and translations of two Arab inscriptions from Koudiat-Aty and the Musulman cemetery, and a Hebrew inscription from the old Jewish burial-ground in Constantine.

— **et Solignac** (M.) Notice sur les vestiges préhistoriques de la commune de Khroub. (Ibid., 319-346, 8 pls.) Treats of prehistoric remains at El-Haria, Mhaïdja, the region of Aïn-Nhas, Guechguech, and, particularly, the rock engravings and paintings of Khelouet-Sidi-bou-Hdjar, which are of great antiquity.

**Choisnet** (E.) Coutumes kabyles. (Ibid., 347-349.) Notes on cross tattooed between eyes of Kabyle girls. On pp. 348-349 legend concerning Sidna Aïssa (Jesus Christ), telling why Kabyles should not kill flies. The Kabyles have also legends about Lalla Meriem (Mary).

**Debruge** (A.) A propos des escargotières de la région de Tébessa. (Ibid., 377-392, 6 pls.) Replies to critique by Pallary, in *L'Anthropologie* for 1911, of D's excavations, etc., in 1910. Figures and describes flint implements from the "station" of Aïn-el-Mouhâad.

**de la Devèze** (—) See Soury-Lavergne (—).

**Jacquot** (L.) Autour du Bou-Thaleb. (Ibid., 273-287, 1 fig.) Notes on the colossal enclosure, known as Krett' Faraoun, circling the Bou-Taleb, south of Setif. The Krett' Faraoun is a vast camp-enclosure, including detached forts, etc.

**Joleaud** (L.) See Joly (A.).

**Joly** (A.) **et Joleaud** (L.) Ruines et vestiges anciens relevés dans la province de Constantine. (Ibid., 19-36, 1 fig.) Lists and briefly describes ruins, inscriptions, etc., in the regions of Bou-Taleb, Batna, Aïn-Fakroune, Saint-Donat, Aïn-Melila (pp. 25-30), Elaria, Constantine, Philippeville, Saint-Charles, Aïn-Kechra, Châteaudun, Aurès, Thala, Elkef, etc.

**Lantier** (R.) Quelques additions aux fastes de la province romaine de Numidie. (Ibid., 1-18.) Cites numerous inscriptions (discovered in 1901-1910) relating to the Roman government of the province of Numidia.

**Latapie** (M.) See Reygasse (M.).

**Lévi** (E.) Note sur le mithriacisme à

- Cirta. (Ibid., 265-271.) Notes on presence of Mithraism at Cirta, according to an inscription mentioning a *speleum cum signis et ornamentis*, dedicated to Mithra by Publius Ceionius Caecina Albinus.
- Maes (J.)** Quelques notes sur les Mongelima, Congo Belge. D'après les observations du Rév. P. Steinmetz, Congr. des Prêtres du Sacré Cour. (Anthropos, St Gabriel-Mödling, 1913, VIII, 342-358, 21 fgs.) Treats of territory and divisions (shores of Aruwimi, in the heart of the great equatorial forest; 2 great sub-tribes, *Watu wa May*, water-people, and *Watu wa Poli*, people of interior), physical characters (well-built; natural deformations rare; tattooing of forehead), moral qualities; division of labor (women take major part), food (manioc and banana staples; salt much esteemed; anthropophagy formerly in vogue; geophagy unknown; alcoholic drinks unknown; fond of tobacco and hemp; meals), toilet, swimming (river-Mongelima very good swimmers, dog-fashion; those of the forest cannot swim), clothing (very rudimentary) and ornament, dwellings, hunting and fishing, plantations, industries (pottery, basketry, rope-making, iron-working, pirogue-making, etc.), trade, etc.
- Maguelonne (J.)** Chronique archéologique départementale. (Mém. Soc. Arch. du Dép. de Constantine, 1912, XLV, 411-418.) Résumés recent archaeological discoveries in the department of Constantine.
- Maitrot (Capt.)** Theveste. Etude militaire d'une cité Romano-Byzantine 70-705. (Ibid., 37-263, 12 pls.) Treats of history of Tebessa; Roman Tebessa 70-536 A. D. (pp. 50-131); Byzantine Tebessa (pp. 133-161); the basilicon (A. D. 395-705), pp. 163-187; history later down to 705 A. D.
- Mercier (G.)** Une visite à Djemila. (Ibid., 393-404.) Notes on Roman remains, Byzantine fort, etc.
- Mochi (A.)** Presentazione di cranii d'indigeni di Tripoli. (A. p. l'Antrop., Firenze, 1912, XLII, 381-383.) Gives (p. 382) measurements of 15 crania (11 m., 4 f.) from Tripoli, of which 4 were obtained during the Italian-Turkish war,—cephalic indices of females 73.0, 67.6, 76.8, 78.5; males 70.4, 78.1, 80.7, 78.4, 79.6, 71.9, 75.3, 73.8, 80.6, 85.3, 85.2. M. favors the theory that part of the brachycephaly of North Africa is of Asiatic origin and due to "Arabization." In the peninsula of Arabia occurs a notable frequency of brachycephaly and brachyhypsicephaly. See Biasutti (R.).
- Reygasse (M.) et Latapie (M.)** Découvertes préhistoriques dans le cercle de Tébessa. (Mém. Soc. Arch. du Dép. de Constantine, 1912, XLV, 351-354.) Brief account of an Achulean "station" discovered in June, 1911; also some classical Achulean *coups de poing* found in 1910 and 1911.
- Schrader (F.)** Le Maghreb. (Rev. anthrop., Paris, 1913, XXIII, 77-88.) Anthropo-geographical study of Maghreb,—Morocco, Algeria, Tunis, with its Arab and Berber populations. Morocco is less Arab and more Berber than Algeria and Tunis. The history of the country is briefly indicated from the 8th century B. C. to the advent of Christianity in the 6th century A. D. and the Moorish invasion of Spain in the 8th.
- Soury-Lavergne (—) et de la Devèze (—)** La fête nationale du Fandroana en Imerina, Madagascar. (Anthropos, St Gabriel-Mödling, 1913, VIII, 306-324.) First section. Treats of origin of the festival (connected with new moon); preliminaries; sacred week (beginnings),—first visits and gifts, royal sacrifice of red cock on Sunday, bonfires of Tuesday evening, visit to royal tombs on Wednesday morning, second bonfires of Wednesday evening; the great night (royal ablution on Wednesday evening, "bad night," "taking leave of dead" on Thursday at two or three in the morning, night of pardon and merriment, ablutions of people on Thursday morning early, solemn general getting up at dawn), etc.
- Tessmann (G.)** Sprichwörter der Pangwe, Westafrika. (Ibid., 402-426.) Gives native texts, literal and free translations, interpretations, etc., of 130 Pangwe proverbs from the Ntum, Fang and Jaunde regions. Characteristic proverbs are: "Two elephant-heads do not go in one pot," corresponding to the German "Nimm die Augen nicht voller als den Mund"; "Does one cast spears into an empty house?"
- Thépennier (E.)** Découverte d'un tombeau romain dans la rue Saint-Antoine,

- Constantine. (Mém. Soc. Arch. du Dép. de Constantine, 1912, XLV, 405-406.) Brief account of discovery made in 1911,—tomb of probably an important personage of Cirta.
- Touze** (—) Notes sur les fouilles pratiquées aux nouveaux thermes situés près l'Arc de Septime Sévère et sur les nouvelles acquisitions du Musée de Lambèse. (Ibid., 297-304, 8 pl.) Treats of excavations of 1910-1911, with special reference to the legate's palace, description of finds (statues, including a number of Hercules; inscriptions; mosaics, etc.). A cult of Hercules was practiced here.
- Viré** (C.) Inscription romaine inédite d'Haussonvillers. (Ibid., 305-308, 1 fg.) Notes on inscription on stela found at Dahlem, dating from 197 A. D.
- Survivance du culte phallique chez les Indigènes de l'Algérie. (Ibid., 309-318, 5 fgs.) Notes on *ex-votos* of phallic form from the Arab-speaking people of the valleys of the lower Sebaon and Isser, in Lower Kabylia.
- Westermann** (D.) Die Mossi-Sprachengruppe im westlichen Sudan. (Anthropos, St Gabriel-Mödling, 1913, VIII, 467-504.) First section. Phonetic, morphological, grammatical, etc. Notes on the Mossi, Dagomba, Kussassi languages of the Mossi stock. The Mossi linguistic group, to which belong Mossi, Dagomba, Kussassi, Mamprussi, Gbanyang, Dagarti, Birifo and Wala, is distributed over n.w. Togo, the northern Gold and Ivory Coasts and the adjacent (on north) French Sudan, is "Bantoid" or "semi-Bantu,"—W. prefers the term "Sudanese class-languages." The Mossi languages are akin in vocabulary (70 to 80 per cent), grammatical structure, and identity of class-suffixes.
- Wiedemann** (A.) Die Bedeutung der alten Kirchenschriftsteller für die Kenntnis der ägyptischen Religion. Aus Anlass eines neuerschienenen Werkes. (Ibid., 427-435.) Discusses the significance of the old church writers for our knowledge of Egyptian religion, with special reference to the data in F. Zimmermann's *Die ägyptische Religion nach den Darstellungen der Kirchenschriftsteller und die ägyptischen Denkmäler* (Paderborn, 1912). It would appear that these writings are more reliable and serviceable than has generally been believed,—this is shown by Z.'s thoroughgoing research.
- Wilder** (H. H.) Racial differences in palm and sole configurations: II.—Palm and sole prints of Liberian natives. (Amer. Anthrop., Lancaster, Pa., 1913, N. S., xv, 189-208, 10 fgs.)
- Wilkins** (E. P.) Napoleon's *Egypt*. (Museum J., Phila., 1913, IV, 56-62, 1 pl., 1 fg.) Notes on a copy of the *Description de l'Égypte* (1817-1822), compiled under the direction of Napoleon, recently presented to the Library of the Museum.
- de Zeltner** (F.) Objets en pierre polie de l'Aïr, Sahara soudanais. (Bull. Soc. d'Anthr. de Paris, 1912, VI<sup>e</sup> s. III, 394-397.) Treats of bracelets made for the author by a Negro blacksmith of the tribe of the Kel Oui at Agadez, capital of Aïr in the Sudanese Sahara, with description of process of manufacture. These ornaments correspond to the third type of stone bracelet of the Touareg. In the region of Aïr one finds traces of an epoch when utensils in polished stone were of importance in domestic life. These stone bracelets are compared with similar objects found in prehistoric sites in the valley of the Senegal, at Labezenga on the Niger, in mined villages of Sokolo, and in the Mediterranean basin, etc.

## ASIA

- Barton** (G. A.) The tablet of Enkhegal. (Museum J., Phila., 1913, IV, 50-54, 1 fg.) Text, transliteration and translation of tablet of one of the earliest kings of Lagash, ca. 3,100 B. C., recording ownership of land.
- Bourlet** (A.) "Jugement de Dieu" chez les Thay, Birmanie. (Anthropos, St Gabriel-Mödling, 1913, VIII, 555.) Brief account of ordeals by appeal to *Thên* (sky father) among the Burmese Thai of Burma,—rice-cooking, offering meat to spirits, etc.
- Deyrolle** (E.) Le matériel de la fumerie d'opium et son emploi. (Bull. Soc. d'Anthr. de Paris, 1912, VI<sup>e</sup> s. III, 438-440.) Concluding section. Treats of preparation of pipe, smoking, classes of smokers, etc.
- Eisler** (R.) Das Fest des "Geburtstages der Zeit" in Nordarabien. (A. f. Religsw., Lpzg u. Berlin, 1913, xv, 628-635.) Notes on the festival of



- "the birthday of time" in North Arabia, compared with similar ancient Babylonian and Greek ceremonies.
- Gilhodes (C.)** Mariage et condition de la femme chez les Katchins, Birmanie. (Anthropos, St Gabriel-Mödling, 1913, VIII, 363-375.) Treats of division into marriage-groups (*māyu ni*, tribe furnishing wives; *dāma ni*, tribe furnishing husbands), provisional unions of young men and women; age of marriage (generally between 10 and 20); preliminaries of marriage; handing-over of the woman; marriage-ceremony (pp. 368-371); marriage by carrying-off; after the marriage; divorce; adultery; polygamy (permitted, but not very common; professional prostitution and polyandry do not exist); condition of woman (inferior, but not maltreated); modesty; position of widows (can remarry, but only by consent of *dāma ni*).
- Gordon (G. B.)** Important historical documents found in the Museum's collection of ancient Babylonian clay tablets. (Museum J., Phila., 1913, IV, 37-41, 3 figs.) Calls attention to the value of the U. of Pa. Museum's Babylonian tablets, obtained from Nippur in 1888-1900, of which some 17,000 have been counted. See Poebel (A.).
- Gratacap (A. L.)** The mystic crystal sphere. (Amer. Museum J., N. Y., 1913, XIII, 23-25, 1 fig.) Oriental items, folk-lore, etc.
- Holtzmann (H.)** Zur neuesten Literatur über neutestamentliche Probleme. (A. f. Religsw., Lpzg u. Berlin, 1913, XV, 513-529.) Reviews and critiques of recent works on Biblical folk-lore (Dähnhardt); miracles, etc. (Saintyves, Nourry, Korff, Rade, etc.); Roman religions (Glover); early Christianity (Geffcken, Windisch); religious articles in *Die Kultur der Gegenwart*; works on modern tendencies; Christ-literature (Seeborg, Mommert, Heer, Wendel, J. Weiss, etc.); Peter (Guignebert) and the papacy; Pauline Christology and theology (Olschewski, Windisch, Zillmann, etc.).
- Karnakova (Mme)** Mongolian sand-painting. (Amer. Anthropol., Lancaster, Pa., 1913, N. S., XV, 370-371.)
- Kromer (H.)** Us et coutumes des Carianes. (Rev. anthrop., Paris, 1913, XXIII, 172-186, 4 figs.) The Abbé K., formerly missionary in Burma, treats of habits and customs of the Karens: religious traditions (creation-legend, soul-lore), superstitions (demons, ancestral spirits, two souls, dreams, ghosts, etc.), family life (betrothal, marriage), social, moral and material life.
- Kunike (H.)** Südindische Tanzlieder. (Z. f. Ethnol., Berlin, 1913, XLV, 57-64, 3 figs.) Gives native text, with musical and explanatory notes (translation was impossible) of 30 dance-songs and 8 other fragments of songs, in some (corrupt) Tamil dialect, obtained from Dravidian *bayadère* dancers at Hagenbeck's Indian ethnological exhibition at Berlin. On pp. 63-64 are figured and briefly described specimens of drawings by a Hindu woman. Names of substances chewed by the women (p. 63).
- Lauffer (B.)** The Chinese battle of the fishes. (Open Ct., Chicago, 1913, XXVII, 379-381, 1 fig.) Cites two versions of the tradition concerning the struggle of Emperor Ts'in Shi (B. C. 221-210) with the God of the Ocean and his fish-creatures, represented on a stone bas-relief of the Han period.
- Le Munyon (E. C.)** The Lama's motor-car. A trip across the Gobi desert by motor-car. (Nat. Geogr. Mag., Wash., 1913, XXIV, 641-670.) Contains some notes on people, customs, etc. The illustrations are concerned with street and village scenes, graves, ethnic types (men, women, children, temples, etc.).
- Mahoudeau (P. G.)** Le pithécantrophe de Java. (Rev. anthrop., Paris, 1912, XXII, 453-472.) History of discovery, character of remains, relation to anthropoids, etc. According to Dr M., the *Pithecanthropus* of Java is "an anthropoid of the type of the *Hylotidae*, with whom the character distinguishing so specially man from the other animals is in full development." It is not the ancestor of man, but "on the road towards man."
- Montgomery (J. A.)** Abraham as the inventor of an improved plow. (Museum J., Phila., 1913, IV, 55-56, 1 fig.) Connects with the representation on an ancient Babylonian seal of what appears to be a plow with an attachment for seeding, the statement in the Book of Jubilees, a Judaistic work of the 2d cent. B. C. (a sort of Midrash

- on the Biblical Genesis), that Abraham was the teacher of those who made implements for oxen, the artificers in wood, etc.
- The Lilith legend. (*Ibid.*, 62-65.) Translation of charm-text relating worsting of Lilith by exorcism of the prophet Elijah. The name Lilith is Sumerian, and the legend goes back to early Babylonian magic. This widespread legend is "the psychological product of the neurotic pathology of the female sex."
- Mullie** (J.) *Phonetische Untersuchungen über die nordpekinesischen Sprachlaute.* (*Anthropos*, St Gabriel-Mödling, 1913, VIII, 436-466.) Detailed and valuable phonetic study of the North Peking language: Vowels, consonants, tone-accent, dynamic accent, phonetic sound-changes, "light" pronunciation, "after"-sounds, etc. The language concerned is that of the Jehol region, whose inhabitants are mostly Chinese from the interior of Chih-li. Mongol influence has been insignificant, also Manchu.
- Pittard** (E.) *Comparaison de quelques caractères somatologiques chez les Kurdes et chez les Arméniens.* (*Rev. anthrop.*, Paris, 1913, XXIII, 98-102.) Treats briefly of measurements (stature and divisions, head, face, etc.) of 63 Kurds and 125 Armenians from the Balkan Peninsula (Dobrudja chiefly). According to P., the Kurds and Armenians belong physically to the same stock (stature argues rather against this), brachycephals of the mountain regions of Asia Minor. He suggests that they may be "descendants of neolithic brachycephals who remained in situ after a part of their group swarmed westward."
- Poebel** (A.) The Babylonian story of the creation and the earliest history of the world. (*Museum J.*, Phila., 1913, IV, 41-50, 3 fgs.) Treats of version of creation and deluge legend *ca.* time of Hammurabi, 2117-2075 B. C., historical texts, code, etc.
- Ronzevalle** (P. S.) Phoenician monuments in the Museum at Constantinople. (*Rec. Past*, Wash., 1913, XII, 59-64, 2 fgs.) Notes on sculptured base of statue or inscribed stela from Fî, near Tripoli, Syria, and two little stelae from Saïda. The Fî monument exhibits "a simple reduction of this decorative winged disk," which was, according to M. Perrot, the mark of Phœnician manufacture."
- Tfinkdji** (J.) *Essai sur les songes et l'art de les interpréter (onirocritie) en Mésopotamie.* (*Anthropos*, St Gabriel-Mödling, 1913, VIII, 505-525, 14 fgs.) Treats of dreams and their interpretation among the Arabs, Kurds, etc., of Mesopotamia, and usages connected therewith,—writings to be swallowed, attached to dress, etc., of those having dreams and consulting the *mollahs* about them, are reproduced. On pages 519-524 are given lists of 60 good and lucky dreams, 62 bad and unlucky, and their interpretations. Dreams in day-sleep are generally more favorable than night-dreams; dreams of boys before the age of 14 and of girls before 16 are of no importance; dreams in a state of drunkenness or brain-disease have no significance; sleeping on the back or the face provokes bad dreams; women tend to have sad and melancholy dreams, men generally good dreams. The dominant idea in dream-interpretation seems to be explanation by opposites.
- Weissenberg** (S.) *Zur Anthropologie der persischen Juden.* (*Z. f. Ethnol.*, Berlin, 1913, XLV, 108-119.) Details of measurements (stature, finger-reach, head, face and nose, color) of 30 Jews from Persian Kurdistan (chiefly from Urmia and vicinity) and 10 from Meshed.—W. had previously measured 17 from Shiraz, with which and with Jewesses of Shiraz, Mesopotamian and Caucasian mountain-Jews, comparisons are made. The stature of the Kurdistan Jews averages 1654 mm., range 1560-1810; cephalic index 82.3, range 74.0-87.1; nasal index 58.9, range 48.4-74.5. The Kurdistan and Meshed Jews are brachycephalic, those of Shiraz mesocephalic; the Kurdistan Jews are also taller, and have a lower nasal index. The Urmia Jews speak Aramaic, as do also the Nestorian Aissors.
- Zacharias** (T.) *Auf einem Felle niedersitzen.* (*A. f. Religsw.*, Lpzg u. Berlin, 1913, xv, 635-638.) Cites in comparison with the Scythian custom, mentioned by Lucian in connection with war-alliances, the Kashmir custom of stepping on a blood-smeared skin as part of the *kôsa*, or holy-water ordeal.

# INDONESIA, AUSTRALASIA, POLYNESIA

- Baudouin** (M.) Le "cochon à dents," tabou des Nouvelles-Hébrides. (Bull. Soc. d'Anthr. de Paris, 1912, VI<sup>e</sup> s. III, 200-204.) From anatomical evidence, Dr B. concludes that the "toothed hog," subject to taboo in the New Hebrides, is derived from the *babirusa* of the East Indies, and not from the hog imported by Europeans.
- v. d. Broek** (A. J. P.) Über Pygmäen in Niederländisch-Süd-Neu-Guinea. (Z. f. Ethnol., Berlin, 1913, XLV, 23-44, 5 fgs.) Résumés data as to anthropological characters, etc., of pigmies in German New Guinea, shown to exist by recent discoveries of Neuhauss, van der Sande, Rawling, de Kock, etc., see Wollaston, *Pygmies and Papuans* (1912), etc. Dr A. C. de Kock furnished the author with his data of 1911 (including anthropological measurements of 14 individuals) concerning the pigmies of a village on the southern slope of the Goliath Mts., and these are compared with the data concerning the Tapiro-dwarfs (measurements of 22 men) obtained by Egidio and described in Wollaston. Pages 24-34 contain extracts from de Kock's account of the Goliath pigmies,—shyness and flight; village of round huts on short piles; face-painting of stranger; stone axes, bows and arrows; fields tilled almost wholly by men; penis-cover of adults; head, arm, neck and other ornaments; perforation of nasal septum; food; use of salt unknown; tobacco used in pipes of peculiar form; counting. Stature, finger-reach; head, face, nose measurements; trunk, arms and legs are considered (table of measurements of 12 Goliath pigmies, p. 42), hair, form, color, etc., described (pp. 40-41), and on pp. 43-44 a list of 79 words, besides the numerals 1 to 27. The language seems isolated. The stature of the Goliath pigmies ranged 1394-1579 mm.; of the Tapiro 1326-1529 mm. The cephalic indices ranged 77.1-88.5 (only 2 below 80) and 75.1-85.1 respectively. See Neuhauss (R.).
- Chauvelot** (R.) Résumé d'une communication sur les indigènes de la Micronésie, de la Nouvelle-Guinée et de l'Archipel Bismarck. (Bull. Soc. d'Anthr. de Paris, 1912, VI<sup>e</sup> s. III, 164-165.) Brief references to migrations; classification of Oceanic races, habits and customs.
- Darnand** (J.) Un sauvage converti, Mataafa. (Rev. de Philos., Paris, 1913, XIII, 559-574.) Treats of Josefo Mataafa (d. Feb. 6, 1912, ca. 90 years of age) the great Samoan chief, before and after his conversion to Catholicism (baptized in 1868). Dr Solf (Colonial Minister in the Reichstag), when Governor of Samoa, said of Mataafa that "his nobility of character and his talents would have given him a name in any age and in any country." See also F. Albert's *Mataafa, der Held von Samoa*.
- Egidi** (V. M.) Istrumenti musicali del distretto di Mekeo. (Riv. di Antrop., Roma, 1912, XVII, 385-391, 2 fgs.) Treats of a wooden drum, a *concha marina*, a noise-maker of the "bull-roarer" order (here without sacred character on the coast, being there a mere toy; but sacred in some of the mountainous regions), a flute,—musical instruments of the natives of Mekeo, New Guinea.
- Foy** (W.) Die Religionen der Südsee. Allgemeines 1905-1910. (A. f. Religsw., Lpzg u. Berlin, 1913, XV, 488-512.) Reviews and critiques of literature on culture-history and totemism, myths, etc. (works of Graebner); primitive monotheism and nature-mythology, also particularly marriage- and sex-totemism in Australia, mythologies and culture-strata, etc. (works of Schmidt). F. thinks that "sex-totemism belongs not to the Australoid, but to the totemistic stratum" (p. 510). He cannot accept Schmidt's results in general.
- Friedenthal** (H.) Vergleich von Tasmanierkopfharen mit den Kopfharen anderer Menschenrassen. (Z. f. Ethnol., Berlin, 1913, XLV, 49-56.) Compares hairs of Tasmanians (based on 12 specimens obtained by Dr v. Luschan in London in 1878 and placed at the author's disposal) with those of Europeans, ancient Egyptians, American Indians, Australians, Chinese, Japanese, Bushmen, Hereros, Papuans, etc. The Tasmanian "hair-index" is the same as that of the other "spiral-gekraust" human races, and no differences between the hairs of these have yet been demonstrated.
- Meier** (J.) Die Zauberei bei den Küsten-



- bewohnern der Gazelle-Halbinsel, Neupommern, Südsee. (Anthropos, St Gabriel-Mödling, 1913, VIII, 285-305.) Continuation. Treats of the *e magit*, or magic power of the soul of the sorcerer: nature and appellations of *e magit*, bearers and originators of *e magit* (only men), consecration to *e magit* business, exercise of *e magit* art (magic formulae, pp. 290-291), animals playing rôles in *e magit* (birds, mammals, fishes, etc.); technique and working of *e magit* (pp. 293-300), retroaction of *e magit* on the sorcerer himself (pp. 301-305).
- Meyer** (O.) Fischerei bei den Uferleuten des nördlichen Teiles der Gazellenhalbinsel und speziell auf der Insel Vuatam, Neu-Pommern, Südsee. (Ibid., 325-341, 3 pl., 1 fg.) Continuation. Treats of the *a vuvu na babáu*, or deep-sea fish-trap (name, time of use, construction, parts, etc., charms before fishing,—native texts, preparation and placing in the sea, catch and disposal of fish, etc.).
- Mjöberg** (E.) Phalluskult unter den Ureinwohnern Australiens. (Ibid., 555-556.) Reports finds of red sandstone images of *membrum virile*, natural size, from the Kimberley district, N.W. Australia. V. Streich in 1891, obtained penis-models from Nannine, W. Australia.
- Murray** (G.) Cult of snakes, in New Guinea. (A. f. Religsw., Lpzg u. Berlin, 1913, xv, 628.) Note on beginnings of a "new religion," at Samarai, Papua,—large snake lives on top of burning mountain; it appeared to native and gave him a curing herb. He now preaches taboo on killing snakes and alligators.
- Neuhaus** (R.) Bemerkungen zu dem Aufsatz von A. J. P. v. d. Broek über Pygmäen in Niederländisch-Süd-Neuguinea. (Z. f. Ethnol., Berlin, 1913, XLV, 45-48, 1 fg.) Remarks and critiques on de Kock data. According to N., brachycephaly is the only real "pigmy-character" possessed by the most of the 12 Goliath men. He warns against the conclusion that "the long-sought group of real pigmies has now been discovered." A pigmy foot is figured (p. 47) in comparison with that of a coast-man from Kela. See v. d. Broek (A. J. P.).
- Schmidt** (W.) "The disappearance of useful arts." (Anthropos, St Gabriel-Mödling, 1913, VIII, 558-559.) Notes on W. H. R. Rivers' paper with this title in the *Festschrift tillägnad Edvard Westermarck* (Helsingfors, 1912), pp. 109-130.
- Die Gliederung der australischen Sprachen. (Ibid., 527-554.) Continuation. Phonetical, grammatical, lexical notes, etc., on the Yuin-Kuri group of the S.E. coast of New South Wales from the Victoria boundary to about 31° S. lat. (Yuin inland and coast; Kuri south, central, north); the Wiradyuri-Kamilaroi group (southern section: Wiradyuri, Wongaibon, Ngeumba, Burrabinya, Wailwun; northern section: Kamilaroi, Euahlayi, Nguri, Wirri-Wirri). On pages 544-553 comparative vocabulary of 43 words in 19 languages of the Yuin-Kuri and Wiradyuri-Kamilaroi groups.
- Sebbelov** (G.) The social position of men and women among the natives of East Malekula, New Hebrides. (Amer. Anthropol., Lancaster, Pa., 1913, N. S., xv, 273-280.)
- Sonnenmark** (K.) Mitteilungen aus Sumatra. (Stzgb. d. Anthr. Ges. in Wien, 1912-1913, 7-10, 4 fgs.) The four illustrations represent: the *sedati Atjeh*, a folk-dance of the Atjeh and their children; the *tedong Gajo*, a fanatic dance of some chiefs from the Gajo country; an original dance of fanatic order by the inlanders of the Padang highlands, resembling the *mata-hari* dance; the *djaran kepong*, a Javanese dance with wooden horses.
- Nachrichten aus Atjeh. (Ibid., 28-30.) Treats of the *carabao*-fights of the Atjeh on the arena of Geudong (usually four times a year); also of the old royal graves along the Pasei river, built of marble during the flourishing of the great Pasei kingdom,—they have been scientifically investigated and photographed by order of the Dutch government. To appease the spirits of the place a *chandoeri* or banquet was held. The population of Atjeh includes Europeans (chiefly Dutch, but some Austrians), Arabs from Yemen, Bengalese, Klings, Singhalese and Ceylonese, Chinese, Japanese, etc.
- Tauern** (O. D.) Ceram. (Z. f. Ethnol., Berlin, 1913, XLV, 162-178, 9 fgs.) Based on nine-months' stay on the island in 1911-1912. Population and ethnic divisions, villages, houses,

temples and sanctuaries, secret societies, head-hunting, war and warriors, dress and ornament, death and funeral ceremonies, "medicine," wooing and marriage, food, hunting and fishing, tobacco and betel, thief-magic, etc., are considered. The population of Ceram is heterogeneous, and the coast-people include immigrants from Halmahera, Ambon and the Ulias Is., and are mostly Mohammedan,—those from Ambon and the Ulias Is. are chiefly Christians, as are also part of the coast Alfurese. T.'s article is concerned with the little known Alfurese, whom he divides into 4 linguistic groups and stocks: (a) Population of eastern Ceram up to the line of the Aketernate river and the east corner of Taluti bay; their culture is very low and in appearance they differ much from the other Ceramese, resembling the Sakais of central Malacca; T. considers them to be remnants of the primitive population of the island. (b) People of Central Ceram, linguistically falling into two sections, the Seti and the Wahinama. (c) People inhabiting all the west of the island except a portion in the n.w., in the valley of the Eti and Sapolewa,—two ethnographic divisions, after one of which the language is termed Waemale. (d) People of the Eti and Sapolewa country, the Makahalla, ethnographically, linguistically and physically divergent from the other Alfurese; T. thinks them of Indonesian race. According to T., some of the languages are Melanesian in character. These investigations will add much to our knowledge of Ceramese ethnology.

**Townsend** (H. S.) The education of backward peoples. (So. Wkmn., Hampton, Va., 1913, XLII, 163-168.) Treats of Moros of the Philippines. Author, distr. Supt. of schools.

**Wheeler** (G. C.) Sketch of the totemism and religion of the people of the Islands in the Bougainville Straits, Western Solomon Islands. (A. f. Religsw., Lpzg u. Berlin, 1912, xv, 321-358.) Concludes account of the *nitu* of the Mono-Alu people, descriptions, legends, etc., with many native texts and translations, concerning nature, attributes, etc., of these beings. *Soi* (pp. 321-338), god of canoes, nets, fish and turtles,—an old Alu *nitu*; *Bego* (pp. 338-347), "the nearest

approach to an All-Maker," to be found among the Mono-Alu, and "the culmination of the Mono-Alu series of *nitu*, which began with the Identified Ghosts of dead kinsfolk; *Bunosi* (pp. 348-352), probably not properly a part of the Mono-Alu series of *nitu*,—now in a lake called Lafala, connected with the Biriaini river; *Sakusaku* (pp. 353-354), individual and collective name of a series of *nitu*, who make people sick and carry off babies' souls; *Ome* (pp. 354-357), only seen by seers,—they run off with children's souls. *Sakusaku* and *Ome* have grotesque human appearances. Perhaps all *nitu* were originally ghosts.

### AMERICA

**Additions to the Museum, 1912.** (Ann. Arch. Rep. Ont., Toronto, 1912, 89-92.) Lists Nos. 31383-32114, the collection of W. F. and L. C. Clark, Peterborough, Ont., consisting of banner-stones, gorgets, slate and stone axes, skinning knives, gambling stones, clay and stone pipes, copper implements, pottery fragments, flint arrow and spear heads, objects of shell and bone, sinkers, gouges, objects of dress and ornament, etc.

**Anderson** (R. M.) Arctic game notes. (Amer. Museum J., N. Y., 1913, XIII, 5-22, 16 figs.) Few items about Eskimo caribou-hunting, etc.

**Barry** (P.) The Sons of North Britain. (J. Amer. Folk-Lore, Lancaster, Pa., 1913, XXVI, 183-184.)

**Bingham** (H.) In the wonderland of Peru. (Nat. Geogr. Mag., Wash., 1913, XXIV, 387-574, 244 figs.) Treats of the work accomplished by the Peruvian expedition of 1912, under the auspices of Yale University and the National Geographical Society: Machu Picchu (archeology, osteology, topography, etc., 402-490), Cuzco region (geology, osteology, topography, vertebrate remains, etc., 490-506), Vitcos (topography and archeology, 511-520), identification of ancient Inca place-names of Vilcabamba (p. 520), Aobamba valley (archeology and topography, 520-544), Choquequirra (osteology, archeology, 544-561), highland Indians of southern Peru (anthropometry, 561-563), etc. The illustrations represent street and village

- scenes, industries and activities, ruins, roads and bridges, Indian types, caves, Machu Picchu before and after cleaning, etc. See *Curr. Anthropol. Lit.*, 1912, 1, 338 and Prof. Bingham's *Across South America* (Boston & N. Y., 1911). The most important result of the expedition was the discovery of Machu Picchu, according to Prof. B., "the original 'Tampu Tocco,' from whose 'three windows' set out the tribes that eventually founded Cuzco."
- Boas** (F.) *Veränderungen der Körperform der Nachkommen von Einwanderern in Amerika.* (Z. f. Ethnol., Berlin, 1913, XLV, 1-22.) Gives results of author's investigations in *Changes in Bodily Form of Descendants of Immigrants* (Wash., 1910; N. Y., 1912), describes method of investigation, and indicates significance of results, etc. References are made to reviews and critiques by G. Sergi, Fehlinger, Wilser, G. Backman, H. ten Kate, Steinmetz, etc., and objections answered. Many tables and curves.
- Boas** (F.) Where do the Indians come from? (Red Man, Carlisle, Pa., 1913, v, 443-447.) Dr B. concludes that "in its origin and growth American culture has been essentially indigenous and practically uninfluenced by the advance made in the Old World." The agriculture of America and Europe have been different, also architecture,—cf. pyramids, in America chiefly foundations for buildings. No great use of metals as in Old World. Man came into America many thousands of years ago.
- Bradley** (E.) Na-ne-bosho's flight. (Ibid., 409-410.) Ojibwa legend of N.'s flight with wild-geese, his fall into hollow stump, and escape into woods.
- Carter** (C.) The coyote and the wind. (Ibid., 1913, 208.) Legend telling how coyote tried to catch up with the wind; tells origin of cold and "Chinook (warm)" winds.
- The feast of the animals. (Ibid., 467-468.) Tells why Indians believe they can obtain wisdom from the mysterious unknown through animals, etc. How wild animals obtained present forms. C. is a Nez Percé.
- Chamberlain** (A. F.) Linguistic stocks of South American Indians, with distribution-map. (Amer. Anthropol., Lancaster, Pa., 1913, N. S., XV, 236-237.)
- Cloud** (H. R.) Some social economic aspects of the reservation. (So. Wkman, Hampton, Va., 1913, XLII, 72-77.) The reservation system due to logic of events. Favors dependence and pauperism.
- Cook** (W. A.) Vocational training for the Indians. (Red Man, Carlisle, Pa., 1913, v, 285-294.) General remarks. Reprinted from *Vocational Education*.
- Coolidge** (S.) The Indian-American,—his duty to his race and to his country, the United States of America. (Quart. J. Soc. Amer. Inds., Wash., 1913, 1, 20-24.) Presid. Address. Points out that the Indian has now "entered every phase of the national life," and the time has come when he can say proudly "Civus Americanus sum."
- Cuadros de mestizos** del Museo de México. (An. Mus. Nac. de Arqueol., México, 1912, IV, 237-248, 9 pls.) Treats of the paintings of *mestizos*, two sets of 16 pictures each, in the Mexican Museum, with special reference to the account of these given by Prof. R. Blanchard in the *J. Soc. d. Amér. de Paris*, 1908,—see *Amer. Anthropol.*, N. S., XI, 1909, 794.
- Dagenett** (C. A.) The Indian as a master-workman. (Quart. J. Soc. Amer. Inds., Wash., 1913, 1, 56-57.) Opinions of Peoria Indian, who is U. S. Supervisor of Indian employment. Primitive Indians were not lazy, and as a race, the Indian has every aptitude.
- De Josselin de Jong** (J. P. B.) Original Odžibwe-Texts, with English translation, notes and vocabulary. (Baessler-Archiv, Lpzg u. Berlin, 1913, Beiheft v, vi+1-54.) Material obtained in the summer of 1911, during a two-months' stay at Red Lake Reservation, Minnesota, from various Ojibwa, but most from two old men *Eškwegābow* and *Debegžig*. The tales are as follows: The unhappy lovers; The lynx, the fox and the fisher; The lost child and the moose; The man and the fishes; How Bagonegžig killed a moose; Bagonegžig and the bittern; Birth and infancy of Nenabózo: the theft of fire (pp. 5-7); Nenabózo becomes a man and kills all those who might have more supernatural power than he has (pp. 8-12); The flood; Nenabózo recreates the world



- out of a little earth (pp. 12-16); Nenabózo, assisted by a weasel, outwits a bear, but is afterwards robbed of his food by wolves (pp. 16-18); Nenabózo masquerades as a woman (pp. 19-20); Nenabózo and his daughters (pp. 20-23); Nenabózo and the ducks (pp. 23-25); Nenabózo plays a dirty trick upon his grandmother and goes on the warpath (pp. 25-27); Nenabózo and the moose-skull; Nenabózo cunningly swindles a white man out of his axe; Nenabózo robs his white host of some nice food. On pages 30-31 are texts and translations of 9 brief songs (war, love-medicine, killing-medicine, initiation songs, water-medicine, offering-smoke). The vocabulary, alphabetic, occupies pages 31-54, 3 columns to the page. This is a valuable contribution to Algonkian folk-lore and linguistics, the native texts of the Nanibozhu stories being particularly welcome. It is interesting to find in Minnesota Ojibwa *awistoyä*, "blacksmith," which the Eastern Ojibwa borrowed from the Iroquois. As to the etymology for Nanabzho suggested by Loewenthal (q.v.), the author reserves his opinion (p. 48),—he thinks there are two lines of interpretation indicated, one = "great rabbit (or hare)" and the other = "foolish being, fool." The term *wewe* (p. 53) is applied to the tame goose; for "lodge" *wigiwam* is given (p. 53).
- Domatilla.** A legend of Mount Shasta. (Red Man, Carlisle, Pa., 1913, 295-298.) Tale of Great Spirit, Chief of Grizzlies, daughter of Great Spirit, destruction of race, and origin of present red men.
- The Southern Star and the Water-lily, an Ojibway legend. (Ibid., 340-341.) Brief legend of origin of water-lily from star lighting on water.
- The mosquito giant, Ge-ne-dah-saw-kee. Tale of origin of mosquitos from "giant mosquito" crushed by Great Spirit (Iroquois).
- Donehoo** (G. P.) The historical Alleghany. (Ibid., 271-276.) Notes on river-names, etc., trail to Alleghany, Indians of region, etc.
- One of the earliest trails of the Red Men through the Mountains of Pennsylvania. (Ibid., 448-456, 4 pls.) Notes importance of Shamokin as a strategic point, whence great trails start.
- Durrett** (R. T.) Traditions of the earliest visits of foreigners to North America. (Americana, N. Y., VIII, 1913, 6-23, 113-126, 197-219, 425-450, 11 pls.) Treats of Atlantis, Phenicians, Chinese, Irish, and, particularly, the Welsh tradition of Madoc, which is considered in detail, and rather favored by Col. D., who believes America to have been the earliest land in the world inhabited by man.
- Ehrenreich** (P.) Zur Frage des Bedeutungswandels mythologischer Namen. Eine Entgegnung. (Anthropos, St Gabriel-Mödling, 1913, VIII, 376-381.) Critique of article of Pohorilles in *Anthropos* for 1912, in connection with the lunar theory of mythology, etc., and with special reference to American Indian myths. See Selser (E.).
- Engell** (M. C.) Anthropogeographische Studien aus Grönland. (Mitt. d. k. k. Geogr. Ges. in Wien, 1913, LVI, 237-247.) Treats of localities of settlements in East Greenland and of the former and present population (table according to settlements, 1805-1908, p. 245). From time to time, the whole east coast, here and there, has been formerly inhabited. Angmagsalik fjord and its neighborhood has been a sort of center. North of Angmagsalik the coast is now uninhabited, the turn of all settlement being southward. The total Eskimo population of Greenland, estimated at 30,000 in 1723, had been reduced by disease, etc., to 5,122 in 1789, since when there has been practically a constant increase to 12,319 in 1908,—the numbers having doubled in the century 1805-1905, the increase, however, not being evenly distributed among the various settlements. This state of affairs is a credit to the Danish authorities. The whites in Greenland number only about 200.
- Engerrand** (G.) L'École internationale d'archéologie et d'ethnologie américaine. (Rev. anthrop., Paris, 1912, 491-492.) Brief account of activities 1910-1912.
- Espinosa** (A. M.) New-Mexican Spanish folk-lore. (J. Amer. Folk-Lore, Lancaster, Pa., 1913, XXVI, 97-122.)
- Fauquet** (G.) Note sur la population de la Martinique. Eléments ethniques et catégories sociales. (Bull. Soc. d'Anthr. de Paris, 1912, VI<sup>e</sup> s. III, 154-161.) Treats briefly of population (184,004 in 1910), ethnic elements (Europeans,

- about 1,200; white creoles, 10,000; blacks and mulattos, 9/10 of all, spoken language, education, land-ownership and agriculture, organization of farm-labor, etc., manufactures, race-antagonism (not acute as in U. S.).
- Fouilles (Les) de Tiahuanaco.** (Rev. anthrop., Paris, 1913, 36-37.) Brief notes by M. V. Ballivian and A. de Mortillet on recent explorations. Regrettable vandalism is noted.
- Frassetto (F.)** A proposito di albinismo parziale ereditario nella famiglia Anderson. (A. p. l'Antrop., Firenze, 1912, XLII, 359-361.) Corrects some errors and removes doubts as to certain individuals figuring in the genealogical tree of the albino Andersons of Louisiana. See also *Riv. di Antrop.*, Roma, 1912, XVII, 381-383, same article.
- Gilbertson (A. N.)** Eskimo collection in Christiana. (Amer. Anthrop., Lancaster, Pa., 1913, N. S., xv, 371-372.)
- Negro-Ute métis. (Ibid., 363-364, 2 figs.)
- Gillfillan (J. A.)** Ne-bun-esh-kunk, the ideal soldier. (Red Man, Carlisle, Pa., 1913, v, 194-198.) Brief account of a converted Minnesota Ojibwa (1835-1874).
- Giuffrida-Ruggeri (V.)** I cosidetti precursori dell'Uomo attuale nel Sud-America. (A. p. l'Antrop., Firenze, 1912, XLII, 348-358.) Discusses the theories of Ameghino, with reference to recent articles and monographs of Hrdlička, Sergi, etc. The recent investigations of Hrdlička, leading to the conclusion that the existence of primitive man in the geologic sense has yet to be proved in America, settle some of the Ameghino arguments for good.
- Goldenweiser (A. A.)** Remarks on the social organization of the Crow Indians. (Amer. Anthrop., Lancaster, Pa., 1913, N. S., xv, 281-294.)
- Graves (M. C.)** An Ingalik ceremonial in Alaska. (J. Amer. Folk-Lore, Lancaster, Pa., 1913, XXVI, 191-192.)
- Grinnell (G. B.)** Some Indian stream names. (Amer. Anthrop., Lancaster, Pa., 1913, N. S., xv, 327-331.)
- Harrington (M. R.)** A preliminary sketch of Lenapé culture. (Ibid., 208-235, 3 pls., 6 figs.)
- Harrington (M. R.)** Grievances of the Chitimacha Indians living near Charenton, St Mary Parish, Louisiana. (Quart. J. Soc. Amer. Inds., Wash., 1913, I, 61-63.) Reports two cases of recent murders of members of the tribe by white men who were never brought to justice. These occurred in 1901 and in 1908,—in all four Indians were killed. An investigation is necessary.
- Hawkes (E. W.)** Transforming the Eskimo into a herder. An account of the reindeer industry in Alaska. (Anthropos, St Gabriel-Mödling, 1913, VIII, 359-362, 3 pls.) Gives results since introduction of reindeer some 20 years ago,—there were then 16, now 33,629 reindeer, ranging from Pt Barrow to as far south as Lake Iliamna, and from Bering Sea eastward to the Tanana. The Lapps proved better teachers, etc., for the Eskimo than the Siberians first brought over with the herds. The Government has sought to keep the reindeer industry in the hands of the natives.
- Henning (P.)** Informe del colector de documentos de etnología. (Bol. Mus. Nac. de Arqueol., México, 1912, II, 139-140, 7 pls.) Brief notes on finds and discoveries in 1912-1913 at Tláhuac (*teocalli* in good preservation; femur with figure of Quetzalcoatl inscribed on it; ceramic *cipacilli*; *Chalchinhapastli* of andesite), Zapotitlán (a *ome cihualli*; 34 ceramic objects of Teotihuacan cultural type); Chalco (ceramic objects, heads, images, etc., of unique type); hacienda de San Nicolas y Tezontla, etc.
- Herrick (E. P.)** The negroes of Cuba. (So. Wkmn., Hampton, Va., 1913, XLII, 45-47.) Notes on history of slave-trade, etc. Diverse African origins noted.
- Uprisings of Cuban negroes. (Ibid., 98-99, 1 fig.) Notes on risings of 1731, 1812, 1832-1840, 1841, etc.
- Hewitt (J. N. B.)** The teaching of ethnology in Indian schools. (Quart. J. Soc. Amer. Inds., Wash., 1913, I, 30-35.) Argues that "anthropology, or at least the elements of American Indian ethnology, should be taught in such schools and institutions." The study of "the past culture of the American Indian and its survivals to-day" is necessary in order to enable us to gauge and define the inherited tendencies of the American Indian of to-day. Mr H. thinks that "improvement of the inherited man" is



- more important than improvement of the environment.
- Hunter** (L. E.) The Nebraska Winnebago. (So. Wkmm, Hampton, Va., 1913, XLII, 217-221, 6 fgs.) General items of history, etc. Notes industrial and spiritual awakening.
- Ignatius** (J. M.) My heart talks to my people. (Quart. J. Soc. Amer. Inds., Wash., 1913, I, 47-49.) Account of Indian's disappointment at white man by chief of Prairie band of Pottawatomies of Kansas, who "is glad I'm not educated; I would forget I was Indian."
- Iliff** (F.) The people by the blue water. (So. Wkmm, Hampton, Va., 1913, XLII, 150-159, 6 fgs.) General notice on the Havasupai of the Yuman stock.
- Indian race** perishing gives nation men of influence. (Red Man, Carlisle, Pa., 1913, v, 277-284.) Reprinted from *Memphis Commercial Appeal*. Notes on Sen. Owen, Rep. Carter, Sen. Curtis, Rev. S. A. Brigham, Rev. F. Wright, Dr C. A. Eastman, A. C. Parker, etc.
- Indian (The) in caricature.** (Quart. J. Soc. Amer. Inds., Wash., 1913, I, 84-87.) Reproduces three cartoons from *Minneapolis Journal*, *N. Y. Press*, *N. Y. Herald*, with one made for this journal.
- Ingalls** (S. M.) Why crows are black. (Red Man, Carlisle, Pa., 1913, v, 207.) Brief Sac and Fox legend of punishment of bird for breaking food-taboo.
- Jones** (W.) Kickapoo ethnological notes. (Amer. Anthropol., Lancaster, Pa., 1913, N. S., xv, 332-335.)
- Keable** (C. H.) Conditions at Wind River Reservation, Wyoming. (Quart. J. Soc. Amer. Inds., Wash., 1913, I, 58-59.) Notes on cheating of Indians by white men in matters of land-leases, grazing, irrigation and water rights, etc.
- Kellogg** (L. C.) Some facts and figures on Indian education. (Ibid., 36-46.) Points out defects of present school-system,—the Indian is not getting the best to be had, either as to teachers or curriculum. He needs to gain the best in the system of the whites without giving up altogether what was really good in the old Indian system, etc.
- Kittredge** (G. L.) Various ballads. (J. Amer. Folk-Lore, Lancaster, Pa., 1913, xxvi, 174-182.)
- Koch-Grünberg** (T.) Dritte Forschungsreise. (Anthropos, St Gabriel Mödling, 1913, VIII, 556-557.) Notes on expedition of 1911-1912 in the Orinoco-Casiquiare, Urariciera-Caura, Inirada, etc., region. Dr K. obtained vocabularies from the moribund tribes of the Purukotó, Wayumará and Sapará, all Cariban; also from the Schirianá (identical with the Guaharibos), the Auakó and Kaliána, quite unknown and of uncertain linguistic affinities; from the Guináu and Yekuaná, and an isolated Maku people on the Auarý, the Ihuruána, a wild sub-tribe of the Maquiritáres. Likewise linguistic material from the Yabaraná, Goahívo, Puináve, Piapóko, Piaróá, Adzáncái, Mandauáka, and Baré. From the Cariban Taulipáng and Arekuná some 60 myths, legends, etc., in the native text were obtained, besides texts of a large number of charms, etc. According to Dr K., the Puináve of the Rio Inirida is phonetically close to the Maku.
- Laidlaw** (G. E.) List of village sites in Victoria County, and in some adjoining localities, corrected to date. (Ann. Arch. Rep. Ont., Toronto, 1912, 62-66, map.) Lists 54 sites, of which Nos. 40-54 are new additions, the finds at which are briefly indicated. A very large proportion of these sites are pre-European. According to Col. L., "there seems to be an earlier occupation of Huronian or Iroquoian influence, and a later period of Algonquian influence, reaching down to the period of the settling of the country by the whites." Eskimo influences (in certain implements) are also suggested. Appended is an archaeological map of Victoria Co.
- Localities where relics have been found, not necessarily village sites. (Ibid., 67-69.) Lists 16 such localities in Victoria, Peterborough, Ontario counties. From Beaverton and Lindsay fine collections have been obtained.
- Loewenthal** (J.) Der Heilbringer in der irokesischen und der algonkinischen Religion. (Z. f. Ethnol., Berlin, 1913, XLV, 65-82.) Discusses, with abundant references to literature of subject, the Iroquoian *Teharonhiawakhon* and the Algonkian *Nanaboshu* and their cognates, etc., in the mythology and folk-lore of these and other N. American Indians; their character, exploits, the etymologies of their names (*Nanaboshu* L. derives from elements sig-



- nifying "the dead who comes back"). Parallel data are cited from Siouan and Aztec mythology.
- Lof** (F. O.) The snow-snake and the Indian game of snow-snaking. (Ann. Arch. Rep. Ont., Toronto, 1912, 69-71, 1 pl.) Describes the "snow-snake" (Cayuga, *ah-en-nah*; Mohawk, *ah-de-lah-wen-lah*) and its making. "Snow-snaking" (making the wooden "snake" glide along the snow) is a game that "interestingly engrosses the Cayuga, Onondaga and Seneca tribes of the Six Nations, as a winter game upon the highways of the reserve." Much wagering on the results of the game occurs, and women add their special "magic" for favorite contestants.
- Loth** (E.) Orzadkim przypadku przebiegu listewek skórných na stopie murzyna. (C. R. Soc. Sci. de Varsovie, 1912, v, 601-605, 2 fgs.) Treats of a very rare disposition of the papillary lines of the foot of a North American negro, the most primitive type recognized in the scheme of Schlaginhaufen. French résumé, p. 604.
- McCall** (C.) Aboriginal net-fishing in Long Point Bay. (Ann. Arch. Rep. Ont., Toronto, 1912, 71-74, 5 fgs.) In this region a considerable number of stone "sinks" have been found, and traces of camps along the shore. Fishing-stations naturally occurred in this part of the Attiwandaran country, —Inner Long Point Bay probably teemed with fish.
- McVicar** (C. S.) Indian skulls. (Ibid., 54-61, 21 fgs.) Figures, with chief measurements, a Peruvian skull from Pachacamac, a typical Algonkian skull from Northern Ontario, a skull from British Columbia, an Eskimo skull from a hill at King Point (midway between Herschel Island and the Mackenzie River), and a Huron skull from the township of Vaughan, —cephalic indices respectively 97, 64, 94, 74, 75. On p. 61 is also figured a pre-European Huron skull with marked sagittal suture. Both the Peruvian and British Columbia skulls show artificial deformation.
- Memorial of the Yakima tribe of Indians.** (Quart. J. Soc. Amer. Inds., Wash., 1913, 1, 88-89.) Protest against Senate Bill 6693, depriving Indians of water-rights. Signed by the clan chief of the Ahtanum, We-yal-lup Wa-ya-ci-ka, etc.
- Merrill** (H. M.) Indian pottery of Prince Edward County. (Ann. Arch. Rep. Ont., Toronto, 1912, 75-82, 1 pl., map, 3 fgs.) Treats of find of pottery fragments at the Sandbanks, West Lake, with historical notes on the Indians of the region and their remains. An ash-bed near Picton, some mounds near Massassaga Pt., the early Iroquois settlement at Kenté (Quinté), etc., are referred to. The pottery is probably of Mississauga origin.
- Michelson** (T.) Note on the Fox negative particle of the conjunctive mode. (Amer. Anthropol., Lancaster, Pa., 1913, N. S., xv, 364.)
- Montezuma** (C.) Light on the Indian situation. (Quart. J. Soc. Amer. Inds., Wash., 1913, 1, 50-55.) Personal experiences of Dr M. (an Apache), who believes (he was not a reservation Indian himself) that "colonization, segregation and reservation are the most damnable creations of men." The only true solution of the Indian question lies in "the entire wiping out of the reservation system" and in "the absolutely free association of the Indian race with the paleface."
- Nestler** (J.) Beiträge zur Kenntnis der Ruinenstätte von Tiahuanacu. Auf Grund neuer Funde des Verfassers und mit Berücksichtigung der vorhandenen Literatur. (Mitt. d. k. k. Geogr. Ges. in Wien, 1913, LVI, 226-236, 267-297, 9 pls., 7 fgs.) Refers to views, etc., of Ballivián, Courty, de Créqui-Montfort, Markham, Stübel, Uhle, Sievers, Hauthal, Posnansky, M. Schmidt, Cieza de Leon, Alcobaça (in some detail; Dr N. thinks Alcobaça had no personal knowledge of the ruins, but obtained his information also from Indians who had never seen them, but possessed traditions concerning them), etc. Dr N.'s finds include a symbolically engraved statue, and a stone plaque, the engravings of which seem to indicate that it is a fragment of a second large gate-way. A new and important ruin-locality near L. Titicaca was examined, and a stone-plaque with a figure in relief discovered. Dr N. holds to his earlier opinions as to the antiquity and importance of Tiahuanacu, "one of the oldest cultures on the globe."
- Orr** (R. B.) New Ontario. The Algonquins. (Ann. Arch. Rep. Ont., Toronto, 1912, 7-15, 1 pl.) General notes

- on Indians of New Ontario,—Ojibwa, Ottawa, Pottawattomi, Abittibi. The colored plate (frontispiece) represents the dress of an Algonquin woman from James Bay.
- New material. (Ibid., 15-27, 25 figs.) Describes and figures stone hammer and adze, clay and stone pipes, gouge, half-worked "amulet," gorget, bird amulet, cache of flints and copper hook (from Victoria Co.), soapstone pipe, slate pick, pottery fragments from counties of Victoria, Waterloo, York.
- Ceremonial banner-stones. (Ibid., 28-35, 23 figs.) Describes and figures specimens from counties of Lambton, Elgin, Middlesex, Brant, Norfolk, York, Northumberland, etc. Several of these banner-stones are beautiful (e. g. fig. 178).
- Flints. (Ibid., 36-45, 32 figs.) Describes and figures large flint weapons or implements from a mound on Tidd's Island, in the River St Lawrence, other flints from Wolfe Island (St Lawrence), flints, scrapers, arrow-points, etc., from Brantford, western Ontario, Nottawasaga Tp., Waterloo Tp., Vaughan Tp., etc.
- Pre-Columbian copper. (Ibid., 46-54, 1 pl., 7 figs.) General discussion. Figures and describes specimen of native copper from Lowery Farm, near Niagara Falls; adze from Fort William; chisel from ossuary near Midland; sheet-copper pipe (two such in Museum); knife; tool of pure copper from a gravel-pit, near Nepigon, New Ontario; lump of native copper from farm in West Williams, Middlesex Co.
- Osborne** (A. C.) Old Penetanguishene. (Ibid., 83-85, 1 fig.) Extract from forthcoming volume, *Old Penetanguishene*, the town on Georgian Bay, whose name is said to signify in Ojibwa-Mississauga "the place of the white rolling sands." The author strangely attributes the name to Abnaki, remarking (p. 84) that "Penetanguishene and Cataragua (Kingston) are the only two names of the Abenaki dialect remaining in Ontario." *Cataragui* is Iroquoian. A portrait of Noganish (d. 1909), "a modern type of Mississauga Indian," is given on p. 83.
- Osition** (J. M.) An Apache problem. (Quart. J. Soc. Amer. Inds., Wash., 1913, 1, 25-29.) According to Mr O., the young Apaches do not want to leave Oklahoma, the best place for them. The removal to New Mexico is a scheme to get hold of the Ft Sill Reservation. To go to N. Mexico would be a step backwards.
- Perrow** (E. C.) Songs and rhymes from the South. (J. Amer. Folk-Lore, Lancaster, Pa., 1913, XXVI, 123-173.)
- Posnansky** (A.) Die Altertümer von Tiahuanacu. (Z. f. Ethnol., Berlin, 1913, XLV, 178-186, 2 figs.) Résumés results of author's investigations in the Andean plateau. According to P., there were in this region two prehistoric immigrations (both from the west), whose cultures extended later to Columbia in the north and to the Calchaquí valleys in the south,—these immigrants used for their own purposes the already existing autochthonous Indian population. In the pre-Columbian culture of the plateau P. recognizes 5 stages: primitive Tiahuanacu period (of autochthones); second Tiahuanacu period of high culture; third period of stone-building *sui generis*; fourth period represented by sun-dried brick and unjoined stones; fifth, the relatively modern, so-called Inca period. The first evolutionary period of Tiahuanacu was interrupted by a catastrophe, and its destruction was not due to the invading race. In the second period Tiahuanacu was "the greatest political and religious center of the continent." Its untimely destruction was due probably to seismic causes. Descendants of the various peoples who built Tiahuanacu are still to be found in the Indians at present inhabiting the plateau. See P.'s forthcoming book, *Eine Metropole des prähistorischen Menschen in Südamerika*.
- Preuss** (K. T.) Vorlage der Eskimo-Sammlung der Forschungsreisenden Bernard Hantzsch. (Ibid., 121-126, 3 figs.) Gives account of collection, now in Royal Ethnological Museum (Berlin), made by the late B. Hantzsch in Baffin-Land 1910-1911, including the bone figures (names given, p. 122), for the game of *innuga* ("little men"), two masks of seal-skin showing female tattoo-lines, a series of bone harpoons and lance-points, stone points, harpoon-carriers, etc. (mostly from old graves and house-sites), attachments for carrying things, etc.
- Prince** (J. D.) A text in the Indian

- language of Panamá-Darien. (Amer. Anthropol., Lancaster, Pa., 1913, N. S., xv, 298-326.)
- Pruneda (A.)** Informe del delegado de México en el XVIII Congreso de Americanistas. (An. Mus. de Arqueol., México, 1912, iv, 145-168, 6 pls.) General notes, with abstracts of chief papers, etc. (pp. 153-163).
- Robelo (C. A.)** Los ídolos de los indios Mexicanos. (Bol. Mus. Nac. de Arqueol., México, 1912, ii, 133-136.) General discussion of question of ancient Mexican "idols," with references to Clavijero, Mendiota, etc. R. holds that "the religion of the Nahuas was not a gross fetishism, and that the missionaries judged superficially the native faiths."
- México-Tenochtitlán. (Ibid., 1913, ii, 167-173.) Discusses the etymology of the names of the city *México-Tenochtitlán*, with references to Clavijero, Orozco y Berra, Torquemada, Herrera, etc. *Tenochtitlán* was named after *Tenoch*, the priest who founded it. The city was called again in honor of the chief *Mecilli* or *Meci*. Thus *México*, or *Mé-xic-co Mexic(ili)-co*, signifies "where *Mecilli* is," i. e., "where his temple is."
- Sapir (E.)** A Tutelo vocabulary. (Amer. Anthropol., Lancaster, Pa., 1913, N. S., xv, 295-297.)
- Second (The) Annual Conference of the Society of American Indians.** (Quart. J. Soc. Amer. Inds., Wash., 1913, i, 64-70.) Brief account of proceedings, note on papers read, etc.
- Seler (E.)** Meine Reise durch Süd-Amerika im Jahre 1910. (Z. d. Ges. f. Erdkunde zu Berlin, 1912, 498-513.) Contains some notes on La Paz, Tiahuanaco, etc.
- Seler (E.)** Der Bedeutungswandel in den Mythen des Popol Vuh. Eine Kritik. (Anthropos, St Gabriel-Mödling, 1913, viii, 382-388.) Criticises a recent article in *Anthropos*, 1912, vii, 995-1013, by Pohorilles on the changes in meaning in mythological names, particularly those in the *Popol Vuh*, from the etymology of which P. seeks to shed light on "the many sun, dawn and star myths in America." The terms *mo'tz*, *zakir*, *i'co*, *k'ih*, etc., are discussed and P.'s errors pointed out. See Ehrenreich (P.).
- Sera (G. L.)** L'altezza del cranio in America. (A. per l'Antrop., Firenze, 1912, XLII, 297-329.) Continuation. Treats of the northern regions of S. America including the Antilles: Data of Davis, Spengel, Maurel, Kupffer and Bessel-Hagen, Broesike, Schmidt, Virchow, Ernst, Marcano, Flower, Rüdinger, Mies, etc., concerning Carib, Arawak, Guarano, Motilone, Timote, Piaroa, etc., crania,—the two great groups Arawak and Carib agree in having low skulls, and in the whole region low forms tending strongly to dolichocephaly predominate (pp. 297-309); general conclusions concerning S. America (pp. 308-320),—the ethnic movements are closely connected with the expulsion of the platycephals from the Andean region, due to immigration of hypsicephals,—a sort of center of resistance was formed by the plateau of Matto Grosso, "the three cultures of intermediary value, Arawak, Carib and Tupi, came probably from the altiplane at a time previous to that of the actual Andean culture characterized anthropologically by brachyhypsicephals"; Mexico (pp. 321-329), data of Davis, Spengel, Quatrefages, De Mereykowski, Studley, Sergi, Hrdlička, Flower, Rivet, Schenck, etc. Over a large part of Mexico hypsicephalic forms prevail oriented toward longish forms, while in Yucatan a marked platycephalic zone occurs.
- Skinner (A.)** The folk-lore of the Menomini Indians. (So. Wkmm, Hampton, Va., 1913, XLII, 237-243.) Treats of cosmogonic ideas; powers above and powers below, contest between these. Exploits of Manabosho, founding of medicine-lodge, etc.
- Skinner (A.)** How I became a dreamer. (Ibid., 110-112.) Tells of author's experience with Menomini Indians of Zoar, Wis., their society of dancing men or "dreamers," etc.
- Sleyster (R.)** The criminal physique. A preliminary report on the physical examination of 1,521 prisoners at the Wisconsin State Prison. (J. Amer. Med. Assoc., Chicago, 1913, LX, 1351-1353.) Gives comparative statistics of height, weight, chest measurement and expansion, temperature, pulse, respiration. Dr S. finds that "the Wisconsin convict, who cannot differ radically from the average white convict of any other state, is physically most markedly inferior to the average American citizen in height." He is



- also well-nourished and "weighs comparatively more than the British criminal, and little, if any, less than the average American citizen," while his chest-measurement is "very fair," and his small expansion "means little except that he has not learned to breathe properly." Differences between the various classes of criminals are noted.
- Smith (H. I.)** The conservation of archeological evidences. (Ann. Arch. Rep. Ont., Toronto, 1912, 86-88.) According to Dr S., "the conservation of archeological material seems clearly to consist, not in passing dog-in-the-manger laws, but in preventing so far as possible, all excavations of the archeological sites by untrained excavators; in the now most unheard of careful cataloguing by trained clerks of specimens, in the proper care of these by specially skilled mechanics, in the publication of the results of excavation, and in differentiating clearly between our facts and our theories."
- Smith (H. I.)** A peaceful Indian uprising. (So. Wknn, Hampton, Va., 1913, 78-86, 6 portr.) Treats of the Indian Rights Association of British Columbia and its efforts. Portraits of chiefs of Douglas Lake Okanagans, Kamloops Shuswaps, Bonaparte band of Shuswaps, Fountain band of Lillooets, Pekaist band of Thompson Indians, etc., with brief accounts of their actions, are given.
- Speck (F. G.)** Conserving and developing the good in the Indian. (Red Man, Carlisle, Pa., 1913, v, 463-465.) Notes some signs of renaissance. Change from tent to house life often bad, as with the Montagnais.
- Speers (M. W. F.)** Maryland and Virginia folk-lore. (J. Amer. Folk-Lore, Lancaster, Pa., 1913, xxvi, 190-191.)
- Spinden (H. J.)** The picture-writing of the Aztecs. (Amer. Museum J., N. Y., 1913, xiii, 31-37, 3 pls., 1 fg.) Treats of words as rebuses made up of conventionalized pictures as syllables; place-names.
- Uhlenbeck (C. C.)** Flexion of substantives in Blackfoot. A preliminary sketch. (Verh. d. K. Ak. v. Wetensch., Afd. Letterk., N. R., D. xiv, No. 1, Amsterdam, 1913, 1-39.) Treats of gender, number, case, allocation, independent and subordinate forms, suffix *-aki*, demonstrative and relative endings, nominative predicate, initial changes, possessive prefixes and suffixes, suffix *-m(i)*, possessive paradigms. Based on material collected among the southern Peigans in 1910 and 1911. A handbook of Blackfoot morphology is to be written by G. J. Geers, a pupil of Dr U. One of the striking features of Blackfoot morphology "is the congruence in gender between other parts of speech and the nouns to which they belong, or which they represent; even the verb is affected by gender." *Pluralia tantum* seem not numerous in Blackfoot. Case-relations are expressed only in a syntactical way. Some vocatives are slightly modified.
- United States (The) Indian census.** (Amer. Anthropol., Lancaster, Pa., 1913, N. S., xv, 364-369.)
- van Valkenbeg (D.)** What's the matter with our Indians? (Red Man, Carlisle, Pa., 1913, v, 337-339.) Reprinted from *Physical Culture*. Approves of outing system, etc.
- Weisgerber (H.)** Les Omahas. (Rev. anthrop., Paris, 1913, 17-31, 2 fgs.) Based on the monograph of Miss A. C. Fletcher and Mr F. La Flesche in the 27th Ann. Rep. Bur. Amer. Ethnol.
- Wickenburg (E.)** Die Altertümer in der Umgebung von Cuzco, Peru. (Stzgrbr. d. Anthr. Ges. in Wien, 1912-1913, 10-19, 5 fgs.) Based on author's observations. Treats of old Inca wall in Callejon de Loreto, fortress of Sacsahuaman, Ollantaitambo (fortification-wall with gate), ruins on the Marcacocha, the Urubamba valley, the "temple of the sun" at Pisac, etc.
- Will (G. F.)** Four cow-boy songs. (J. Amer. Folk-Lore, Lancaster, Pa., 1913, xxvi, 185-188.)
- Woelfen (F. A.)** Industrial progress of the Nez Percés and other Northwest Indians. (Red Man, Carlisle, Pa., 1913, v, 183-186.) General notes. Reference to Chief Joseph, etc.
- Zeh (L. E.)** A unique cradle-rocking device. (So. Wknn, Hampton, Va., 1913, xlii, 216, 1 fg.) Brief account of Kwakiutl use of string tied to big toe and to sapling on which cradle is hung.

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## REVIEWS

### METHODS AND PRINCIPLES

*Der Mensch der Vorzeit.* Von Dr HUGO OBERMAIER, Professor am internationalen "Institut de Paléontologie Humaine," Paris. Mit 39 Tafeln, 12 Karten und 395 Textabbildungen. Allgemeine Verlagsgesellschaft, M. B. H., Berlin, München, Wien, 1912.

"Der Mensch der Vorzeit" very appropriately constitutes Volume I of a monumental work in three volumes<sup>1</sup> entitled *Der Mensch aller Zeiten, Natur und Kultur der Völker der Erde*.

By way of introduction the author gives a résumé of ancient cosmogony and archeology as seen through medieval eyes, and the founding of geology, paleontology, and prehistoric archeology as exact sciences.

The key to the glacial period is found in the existing glaciers, which still cover about 10 per cent. of the land surface of the earth. The author is particularly well qualified to treat of the geology of the Ice Age as he has made a special study of the glacial phenomena in the French Pyrenees, where he found a succession of four terraces in the Garonne and Ariège valleys precisely as had been noted previously by Penck and Brückner in the foothills of the Alps. These he refers to the four glacial epochs for which he accepts Penck's terminology, beginning with the oldest: Günz, Mindel, Riss, and Würm. In the Garonne valley the Günz terrace is 150 meters above the present stream bed; while the Mindel, Riss, and Würm terraces are 100, 55, and 15 meters respectively above the present stream.

The great loess mantel stretching from southern England, Belgium, and northern France across Germany to the Carpathian Mountains, Obermaier considers an eolian formation. His conclusion is based on the position, structure, and content of the loess. In the Riesengebirge it reaches an elevation of 400 meters above the sea; the lines of stratifica-

<sup>1</sup> The authors of the other volumes are Ferdinand Birkner, Wilhelm Schmidt, Ferdinand Hestermann, and Theodor Stratmann.

tion are not such as would be formed in water; and the animal remains found in the loess are for the most part land shells, fresh water shells being rare and fishes entirely wanting.

While the great loess mantel is evidently eolian, there are restricted loess deposits connected with valley terraces that owe their formation to the agency of water. The loess of western and central Europe is exclusively of Quaternary age but must be considered as having been deposited at various epochs. The author believes the latest loess to be post-glacial, while Penck would place it as far back as the maximum extension of the Würm glaciation.

In the steppes of Asia one may still see eolian loess in the process of formation. This would lead to the conclusion that when the eolian loess of central and especially of western Europe was formed, the climate was not mild and damp as it is today, but rather comparable to the climate of the Asiatic steppes. A land elevation and the cutting off of the Gulf Stream would give to western Europe the climatic conditions in the Russian governments of Orel, Kursk, and Charkow.

The possible causes of the ice age may be classed as astronomical, geological, and physical. The basis for the astronomical theories is that the movement of the earth is influenced not only by the sun, but also by the planets; the latter, although much smaller than the sun, are nevertheless able to bring about periodic changes in the form of the earth's orbit and the inclination of the earth's axis to the ecliptic. The eccentricity of the earth's orbit which is at present 0.01677, ranges from 0.0677 to 0.0000 and has a periodicity of about 86,000 years. During the last 18,000 years the eccentricity has dropped from 0.019 to the present figure, 0.016. It will reach the minimum in about 25,000 years. The periodicity of the plane of the ecliptic is about 40,000 years. During one period, the angle the ecliptic makes with the equator varies from  $21^{\circ} 0'$  to  $24^{\circ} 36'$ . The value of this angle 9076 years ago was  $24^{\circ} 15'$ ; within the next 10,144 years it will drop to  $22^{\circ} 30'$ . The precession of the equinoxes should also be considered. The equinoxes recede slowly along the ecliptic, causing the sun in his course to come to them a little earlier each year. For the equinoxes to describe a complete circle on the ecliptic requires about 25,868 years. It follows that aphelion and perihelion would vary with respect to the seasons and thus cause periodic climatic differences. No one of the periodic changes in the movements of the earth is sufficient in itself to bring about a succession of glacial and interglacial epochs.

From the viewpoint of geology the legends concerning the lost



Atlantis or those pointing to a possible bridge across the north Atlantic, must ever remain purely legends. Does the theory of Kreichgauer furnish a key to the ice age? The author thinks favorably of it. Kreichgauer supposes the earth's axis to remain fixed and the earth's crust to move slowly on the molten mass within. Thus a spot on the equator might in the course of time find itself over one of the poles. Paleontology and the distribution of glacial phenomena are thought to offer evidences in support of this hypothesis.

As possible physical causes there may be cited changes in the character of the atmosphere rendering it less penetrable by the sun's rays. According to Svante Arrhenius, a period of high percentage of carbonic acid in the air would be a period of cold, and vice versa. Periods of great volcanic activity would thus correspond to periods of cold; and the Quaternary volcanoes of Auvergne and the Rhine are known to have been active during a cold period. Of all the theories, the author gives preference to Kreichgauer's. Whether the glacial epochs were synchronous in the northern and southern hemispheres he is unable to say categorically.

That there were four glacial epochs alternating with interglacial epochs is reflected in the changing character of the animal and plant world. The climate of Europe during Tertiary times was mild. At the close of the Pliocene the gradual development of ice fields in the Alps and other mountain regions presaged the oncoming of the first glacial epoch. As the great continental ice sheet crept down from the north, the Alpine glacier extended farther and farther northward. The two never met by quite a wide margin, but they produced over this interval conditions similar to those which exist today in the tundras of Russia. Plant remains prove this to have been the case. The mosses at Schussenquelle near Schussenried belong to the beginning of the first retreat. Following the tundra phase came one similar, that which is now seen in the steppes. At La Celle-sous-Moret (Seine-et-Marne) a calcareous tufa contains both fossil plant remains and Acheulian industry. The plant remains point to a warmer climate than today; laurel, fig, clematis, Judas tree, etc. Similar evidence is found in the tufa of Resson near Nogent-sur-Seine. Especially celebrated is the Hötting breccia in the heart of the Alps. This is interglacial. The author believes it belongs to the last interglacial epoch to which he also refers the station of La Celle-sous-Moret. The slate coal of Leffe near Grandino, northern Italy, and the Cromer Forest Bed on the coast of Norfolk, belong to one of the earlier interglacial epochs.

The circumpolar tundra and the Alpine region afford a key to faunal conditions of the Ice Age. Two species of lemming (*Myodes torquatus* and *M. obensis*) are especially characteristic of the treeless Arctic region. At present they are found in only a small portion of Europe—northeastern Russia, and northern Siberia, but during the Ice Age they were spread over eastern and central Europe, and even as far south as the Dordogne. Next to the lemming comes the Arctic fox, confined now to the polar regions. Ice Age remains, however, are found in central Europe. The reindeer is not only associated with the lemming and Arctic fox, but is also found as far south as Mentone and (rarely) the caverns of northern Spain. The typically Arctic musk ox once roamed over the whole of central Europe and as far toward the southwest as Dordogne. The list of northern fauna also includes the chamois, wolverine, wild goat, marmot, etc. Perhaps the most remarkable of all are the now extinct woolly elephant and woolly rhinoceros. The former still lived in northern Siberia after the climate there reached a stage approximating what it is today. Well preserved remains (both hard and soft parts) of these two species have been found in northern Siberia. In 1907 a cadaver of *Elephas* and *Rhinoceros* were found together at Staruni, eastern Galizia. They sank in a morass during what the author believes to be the passage from the last interglacial to the Würm glacial epoch. The great cave bear was abundant over the whole of central Europe. The Irish elk usually associated with interglacial fauna survived until the very close of paleolithic times. *Bison* and *Bos* are represented each by a well known species, and *Equus* by more than one.

During interglacial times there flourished especially *Cervidae* including Irish elk, *Bison*, and *Bos primigenius*. The horse, southern elephant, southern rhinoceros, Trogontherium, and Hippopotamus each played an important rôle.

The author divides the lower paleolithic into: early Chellean, Chellean, Acheulian, and Mousterian, describing in detail not only the well-known type specimens, but also various small forms only recently recognized as belonging to the earlier horizons. Many important stations are described at length; and ample space is given to the geographic distribution of the successive cultures.

The classic stations of France have long been known to the general reader. These are by no means neglected by the author, who, however, brings to the fore many of the less known sites in other parts of Europe. Taubach near Weimar is named as the oldest paleolithic site in Germany. Of equal, or perhaps greater importance, is Krapina near Agram, Austria,

which the author classes as late Chellean, somewhat later than Taubach. Of Acheulian sites (with cold fauna) in central Europe, more than a dozen are given special mention: Ehringsdorf, Hundisburg, Wustrow-Niehausen, Markkleeberg, Buchenloch near Gerolstein, and Hyena Cave near Gera; all in northern Germany; Achenheim and Hochfelden in Alsace; Gudenus cave, Lower Austria; Miskolcz, Hungary; Gypsy cave at Ojcow, Korytanja hole, and Miechow, Russian Poland. The important Mousterian stations with cold fauna are four that are called early Mousterian: Irpfel cave and Sirgenstein (lowest level), Württemberg; Wildkirchli, Switzerland, and the lower Wierzchow cave, Russian Poland; and five called middle Mousterian: Sirgenstein (next to the last level), Württemberg; Šipka and Certova-dira, Moravia.

Recent explorations afford abundant proof of the existence of early paleolithic man in southern Europe; in these the author has taken a leading part. The work in Spain alone forms a most interesting chapter. In the northern region Castillo at Puente Viesgo and Hornos de la Pena, deserve special mention, and in the east, Torralba, explored by the Marquis of Cerralbo. Much still remains to be done in Spain as well as in Italy while the Balkan Peninsula is practically a virgin field.

The author traces diluvial man over practically the whole earth. He sifts the evidence bearing on the presence of diluvial man in countries outside of Europe, finding indications of a Chelleo-Mousterian industry widespread over both hemispheres. He believes it to be diluvial, but not necessarily everywhere of the same age.

The types characterizing the various upper paleolithic industries are fully described and figured: Aurignacian, Solutrean, and Magdalenian, each with its subdivisions. The use of the Magdalenian *bâton de commandement* remains problematic. Of the many theories advanced as to the purpose it served, Obermaier favors Reinach's supposition that they might have been magic wands, rather than clubs, halter pieces, tent fixtures, fibulae, hunting trophies, or scepters. Of the Azilian epoch, transition epoch from the paleolithic to the neolithic, the fauna is neolithic but the culture is still paleolithic.

Breuil's conclusions as to the sequence in the development of paleolithic parietal art are accepted. Quaternary art in Europe is, the author thinks, analogous to the art of modern primitive man, but not to that of neolithic man in Europe.

The popular interest in a definite chronology for man's antiquity is perennial. Authorities still differ enough in their estimates to admit of being grouped into three classes: radicals, conservatives, and a middle



class. The author would place the Magdalenian not during the Achen retreat nor after the Bühl stage, but during the latter because of the reindeer fauna. In that respect he and Penck are practically in accord, although Penck believes the Magdalenians were living somewhere also during the maximum Würm cold as well as during the Achen stage. By giving to the Magdalenians more latitude in point of time, Penck finds it convenient to push back the Mousterian epoch much further than Obermaier would have it go. Both believe that the Mousterians passed through a cold and a warm stage. Penck allows for this by placing the early Mousterians in the Riss glacial epoch and the later Mousterians in the first half of the succeeding Riss-Würm interglacial, and the upper Mousterian with the first advance and maximum of the Würm glaciation. Penck would have the Chellean and Acheulian correspond to the second interglacial epoch, while Obermaier would put them in the third or last interglacial epoch. Both agree in assigning the human lower jaw of Mauer to the Mindel-Riss interglacial epoch; the Mauer specimen thus represents for Penck Chellean man or pre-Chellean and for Obermaier pre-paleolithic man.

The difficulty of substituting an absolute for a relative chronology is at once evident to any one familiar with the character of the phenomena to be dealt with. The advance and retreat of glaciers has been studied in recent times. The rate of deposition and erosion within certain limits is subject to measurement. For a continental ice sheet to form and push its way out of the north until it reaches central Europe requires a long time; and it was not at once evicted from the outposts thus gained. Even after its maximum force was spent, it disputed stubbornly every inch of the territory on the retreat. This program with occasional halts and advances was repeated four times. The Würm glacial deposits look fresh in comparison to those of the Riss, for example, and still greater weathering is to be noted in the deposits left by the Mindel and Günz respectively. The size of the Würm terminal moraine and the amount of material left as mantels on the retreat of the ice testify to the eroding and transporting power of the last glaciation as well as to its long period of activity. The Riss terminal moraines and gravel beds are still greater; hence indicate a longer period of glaciation for the Riss epoch. If the various glacial epochs were of unlike duration so also were the interglacial epochs. Penck finds that everywhere in the foot hills of the Alps where the gravel beds of the four glacial epochs appear as terraces, those of the first two epochs lie considerably higher than those of the last two. The valley erosion between the Mindel and the Riss epoch was therefore

greater than that of the Riss-Würm interglacial epoch. On the other hand the Riss-Würm is longer than the time that has elapsed since the maximum Würm extension. The alternation of cold and warm faunas confirms the theory of the relatively great length of time required. Since authorities do not agree as to the geological position of the various cultural epochs, it is not strange that they should also differ in their estimates concerning the absolute length of these epochs.

Obermaier admits that his own figures are ultra-conservative. He places the close of the neolithic age at about 2,000 B. C., its beginning some 6,000 B. C. The date separating the proto-neolithic from the Magdalenian is 12,000 B. C., the beginning of the Magdalenian at least 16,000 B. C. To the Solutrean and Aurignacian each he ascribes 5,000 years, and to the Mousterian, Acheulian, and Chellean each 10,000 years. He thus arrives at a minimum figure of 50,000 years for the time that has elapsed since the appearance of paleolithic man, and at least 100,000 years for the age of the pre-paleolithic Heidelberg jaw.

L. Pilgrim is much more liberal in his estimates for a chronology of the Ice Age, which are:

Günz Glacial Epoch.....	300,000 years
Günz-Mindel Interglacial.....	80,000 "
Mindel Glacial.....	170,000 "
Mindel-Riss Interglacial.....	190,000 "
Riss Glacial.....	230,000 "
Riss-Würm Interglacial.....	130,000 "
Würm Glacial.....	190,000 "
Total.....	1,290,000 "

Penck's figures are somewhat more conservative; he allows some 30,000 years for the time that has elapsed since the maximum Würm glaciation, 60,000 years for the Riss-Würm epoch, more than 240,000 years for the Mindel-Riss epoch, and for the entire duration of the Ice Age 1,000,000 years. Hildebrandt's estimate for the Quaternary is 530,000 years. Schlosser and Boule are inclined to regard the Günz epoch as belonging to the upper Pliocene.

Obermaier rightly rejects all human remains whose age is in doubt. After this is done there is still left a formidable list representing every culture horizon. The Tilbury skeleton is thought to be of Quaternary age, while the remains from Galley Hill, Engis, Furfooz, La Hastière, Trou Magrite, Goyet, Trou du Chaleux, Brûx, and Podbaba are set aside as uncertain. He believes that we must go back to Eocene times in order to find the bridge that connects man with the ancestors of living anthropoids, and cites *Pithecanthropus erectus* as an example of how close

an anthropoid line can come to the human without being or becoming a part of it. *Propliopithecus haeckeli*, a fossil ape from the Oligocene of Egypt, is probably the ancestor not only of Simiidae but also of Hominidae.

The eolithic question is discussed at considerable length. It is contended that on mechanical grounds alone there is no way of distinguishing between man-made and nature-made eoliths. The so-called Tertiary and Quaternary eoliths are not accepted unless they are made of material foreign to the deposit in which they are found, or are associated with human bones, hearths, or other indubitable evidence of man's presence. On the other hand, it is admitted that some primitive races of today are in the eolithic stage, that all eoliths may not be due to natural causes, and that the lower jaw from Mauer represents eolithic man.

In Part II the reader has a handy resumé of the culture periods connecting the paleolithic with historic times; neolithic, bronze, and iron ages. It is however in Part I that the author speaks with special authority and from a wealth of first-hand knowledge. Professor Obermaier is to be congratulated on the completion of a work that will be admired alike for its magnitude and general excellence.

GEORGE GRANT MACCURDY

*Man and his Forerunners.* By H. v. BUTTEL-REEPEN. Authorized translation by A. G. THACKER. With a frontispiece, 70 figs. in the text and 3 tables. Longmans, Green & Co.: London, New York, Bombay, and Calcutta, 1913. Pp. x, 96. (Price \$1.00 net.)

The problem of man's antiquity has attracted many scientists whose special domain lies outside of anthropology, among others Professor v. Buttel-Reepen, the well-known zoölogist and student of animal psychology. In the booklet before us is presented a translation and adaptation of his lecture *Aus dem Werdegang der Menschheit*. Designed for the lay reader, it gives an excellent summary of the most important skeletal human remains, including even the recent Piltdown finds. The most significant cultural facts are also briefly characterized and illuminated by well-chosen figures in the text. The only serious fault in the treatment, in the reviewer's mind, consists in a somewhat disproportionately long discussion of Klaatsch's speculations (pp. 72 *et seq.*). As there is a bibliography referring to more comprehensive English summaries, as well as to some special memoirs, Dr von Buttel-Reepen's essay will prove a most serviceable introduction to the subject for the general reader.

ROBERT H. LOWIE



## NORTH AMERICA

*Societies of the Crow, Hidatsa, and Mandan Indians.* By ROBERT H. LOWIE.  
(Anthropological Papers of the American Museum of Natural History, vol.  
xi, part iii, pp. 147-358. New York, 1913.)

In the first section of this paper Dr Lowie deals only with the Crow societies and dances related to military and age societies of other tribes. Subsequent divisions treat of the "age societies" of the Hidatsa and Mandan.

As a result of his investigations the author regards as established the principle that the Crow system of military societies has undergone considerable changes in the course of the nineteenth century and that these changes do not appear to be closely connected with the influence of civilization but are similar to those which may have taken place ever since such societies have existed among the Crow.

Some societies have risen to ascendancy and absorbed the membership of obsolescent organizations. At various times new societies have originated, generally in imitation of the Hidatsa; but when such societies are borrowed they tend to assume a new aspect because they are remoulded in accordance with the custom of the borrowing tribe.

Dr Lowie, with characteristic caution, sounds a warning against the direct psychological interpretation of fortuitous differences arising in societies of this description. There is no fundamental law which determines the nature of the various changes—why one society becomes merged with another, adopts special features of a third, or itself succumbs to the superior attractions of a fourth. These changes can be understood only in the light of local and peculiar conditions of development. We cannot evolve them out of our inner consciousness.

On the other hand the history of the Crow societies illustrates what Dr Lowie terms "the great formative power of a once established pattern." Similar methods of procedure are found in nearly all of the societies—the scheme of officers, the manner of their election, the police duties which the Foxes, Lumpwoods, Crazy Dogs, and other societies have assumed from time to time.

The Crow "military societies," so called for convenience, are not exclusively concerned with the activities of war, although certain martial duties devolve upon their officers. Further, they are not religious bodies,

nor are they organized on the basis of clan membership. They seem rather to be social clubs, held together by a bond of comradeship. Entrance is not based on purchase, but, on the contrary, is frequently accompanied with gifts from the society to the new member who generally has been invited to fill a vacancy caused by the death of one of his relatives. Membership has nothing to do with age, and a man who has once joined a society remains in it for life, unless he becomes disgruntled or for special reasons is induced to join another.

Extreme emphasis upon martial courage was a feature common to most of these societies. The assumption of office in a society generally carried with it an implied obligation to die in the next battle, since officers were not allowed to retreat. This condition seems effectually to have prevented any unseemly rivalry for office. In fact candidates often manifested an extreme reluctance to accept the honor. A member signified his willingness to become an officer by accepting the pipe tendered him by the nominating committee of elders. Young-jack-rabbit described his election to Dr Lowie as follows:

All declined to smoke, then they came towards me. Some one asked them, "Whom are you looking for?" They answered, "For Young-jack-rabbit." I was seated in the back and tried to hide. They brought the pipe to me, but I refused to accept it, saying that I did not wish to take it. One of the pipe-offers was my own elder brother. He seized me by the hair, hit me on the chest, and said, "You are brave, why don't you smoke the pipe?" He wished me to die, that is why he desired me to smoke the pipe. He said, "You are of the right age to die, you are good-looking, and if you get killed your friends will cry. All your relatives will cut their hair, they will fast and mourn; your bravery will be recognized; and your friends will feel gratified." I took the pipe and began to smoke.

Dr Lowie explains that this did not indicate any personal animosity on the elder brother's part, but simply a disinterested fraternal desire to have Young-jack-rabbit distinguish himself.

Another interesting feature of this same society, the Lumpwoods, was the custom of *balbātue* or "joking with each other." Two old members were chosen head jokers. When any member had been killed these head jokers were privileged to inflict more cuts upon themselves and to draw more blood than their fellow members. However, *balbātue* proper consisted in the right of members to jest about the recent loss of another member's relatives to the mourner's face. The mourner was not permitted to get angry but was expected to laugh at the jest. For example, if a member had lost a half-witted brother, some other member as soon

as he had discovered the fact would address the mourner saying, "Your brother has died, you will not be able to get another like him" (imitating the half-witted person's peculiarities of action).

Between the Lumpwood and Fox organizations there existed a feeling of friendly rivalry manifested in war, in some games, and in the effort to steal the wives of the rival society's members. A Fox or a Lumpwood was theoretically entitled to kidnap a woman only if he had been previously on terms of intimacy with her. However, in practice this restriction was not always observed. A woman had to go, and her husband might not offer resistance to the kidnapper or show any grief or resentment at her abduction. It was unspeakably disgraceful for a man to take back a woman as his wife after she had been kidnapped.

If a man expected his wife to be kidnapped, he generally stayed away from his lodge lest he should suffer the agony of having her taken before his eyes, which was considered an especially grievous affliction. Should he, however, be in the lodge at the time her kidnapper called, the ideal mode of conduct for him was to assume an air of bravado and order his wife to go with her former lover (p. 171).

The Hidatsa system of societies was based on the simultaneous purchase of membership or ownership of each society by one group of age-mates from an older group. Buyers and sellers were regarded as standing to each other in the ceremonial relationship of "sons and fathers." The purchase was collective in that all members of the purchasing class contributed to the initial payment, and individual inasmuch as each purchaser selected one of the sellers, usually a clan father, for his ceremonial father whom he was expected to present with special gifts and to entertain for a certain number of nights prior to the final acquisition of membership privileges.

Membership or ownership of a society was subsequently resold to a younger group in consideration of prolonged and substantial entertainment by the buyers and the payment of a large amount of property.

Particularly interesting is the "friendship" relation which existed between the age group purchasing a society and the age group above the ceremonial fathers of the buyers. The friendly group aided the purchasers in the accumulation of property sufficient to satisfy the sellers. It also assisted in the negotiation of the purchase and attempted to "beat down" the sellers. This friendship principle was not restricted to these two age groups, but extended in a similar alternation throughout all the successively older age groups. It also included women's societies although Dr Lowie could not determine the principle of affiliation in this case.



The military aspect of the Hidatsa societies seems to have been similar to that of the Crow organizations. As in the latter, religious features are conspicuously absent. The practice of wife stealing was confined to the Crow organizations, and particularly to the Fox and Lumpwood societies. The police duties assumed by the Hidatsa and Mandan Blackmouth (Soldier) societies correspond to those performed by the Crows.

The Mandan system was essentially the same as the Hidatsa, but the institution known as "friendly groups" has not been proven.

The Mandan and Hidatsa women's societies seem to be pale reflections of the men's organizations, with the exception of the River, Goose, and White Buffalo societies, which are rather sharply separated from the others by their clearly defined sacred character, and by the cleansing ceremony which concludes their performances. The Goose and White Buffalo societies are associated with securing food through magico-religious means. In both instances the women act under the direction of a male singer.

Throughout the whole work Dr Lowie refrains from any comment upon the social phenomena described beyond what is absolutely essential to their elucidation, nor does he give any interpretation of the underlying psychological processes, be they utterly diverse in character or capable of explanation according to a few general principles. Dr Lowie contents himself with a clear and convincing presentation of the facts. It is to be hoped that when he completes his comprehensive study of the Plains Indians of this region, we may expect from his pen a volume interpreting the evidence for which we are already indebted to him.

The writer of this review is not skilled in methodological dialectics nor does he pretend to have any deep knowledge of the "philosophy of ethnology." But it seems to him that as regards form of presentation, Dr Lowie's work leaves little to be desired. No one can fail to recognize the extraordinary interest and value of the material collected and therein contained to the student of savage psychology and to the investigator of primitive social institutions.

EARNEST A. HOOTON

*Haida Songs.* By JOHN R. SWANTON. (Publications of the American Ethnological Society, vol. III, pp. 1-63.) Leyden: Late E. J. Brill, 1912.

In his "Contributions to the Ethnology of the Haida" (in *Publications of the Jesup North Pacific Expedition*, vol. V, p. 121) Swanton gives a brief account of Haida songs from the point of view of the inher-

itance of "family" (or clan) privileges, the right to the use of certain songs, particularly cradle songs, being one of these inheritable privileges. The present collection of 106 Haida songs forms an important supplement to those remarks. The songs are given both in Haida text with interlinear translation and in connected English translation; it would have been highly interesting also to have the transcription of the music, but apparently the songs were obtained merely as texts, not as phonograph records. They embrace a large number (eighty-eight) of cradle songs for boys, girls, or either, and a smaller number of mourning songs (twelve; another Haida mourning song has been already published by Swanton in his "Contributions," page 11), battle songs (three), peacemaking songs (two), and songs of derision (one). Footnotes elucidate various of the more obscure passages in the songs.

The songs are arranged according to the "families" (clans) to which they belong, the Raven families coming before those of the Eagle "clan" (phratry). Unfortunately only the untranslated Haida names of the "families" are given by Swanton, so that the reader is practically compelled to consult the "Contributions" if he wishes to ascertain the meaning of the "family" names and the "clan" to which the "family" belongs. Thus, it is unfair to the reader to let him find out for himself that *Xági lánas* and *QláðAsg.o qégawa-i* mean respectively "Xági-Town-People" and "Those-born-at-QláðAsg.o-Creek" and form the first and third of the Raven "families" enumerated by Swanton in his larger work. A knowledge of the "clan" to which the song belongs is often important for its proper understanding, as indicated here and there in the footnotes.

As might have been expected from the close cultural contact that subsisted between the Haida and Tsimshian, a number of the songs have Tsimshian words. The use for certain classes of songs of words belonging to a neighboring tribe, often linguistically unrelated, is a feature that has been noted for many American tribes. It does not by any means follow that the particular song obtained has been borrowed from the foreign tribe, though the presumption seems generally warranted that the class of song as such may have been so borrowed. Thus, the Southern Paiute Indians compose practically all of their mourning songs in Mohave, just as the Nootka will sometimes introduce in certain of their dancing songs what are supposed to be Coast Salish words. The use of foreign words in Indian songs is clearly felt to be largely a stylistic feature.

An interesting ethnological point that comes out in several of the

cradle songs is the belief that the child is a reincarnated representative of some illustrious ancestor. In song 30, for instance, we read: "He says it is NAñki'lsLas's great father moving along so greatly," in other words, the mythological Eagle ancestor referred to is supposed to be reborn in the infant boy. Similarly, in song 33, a lullaby for a girl, we read: "Again perhaps you expect to sit up high in your father's canoe, chief-woman"; Swanton remarks that "the baby is reminded of what she used to do in a former existence." The greater number of cradle songs are glorificatory in tone, celebrating the high standing or wealth of the "family" to which the child belongs. In several cases the tone adopted is one of mock humility; the irony of this device is evident. A good example of this type of song is no. 45: "You are not the only woman of our low-class family. There are plenty of women, there are plenty of low-class women." Or (no. 1): "You need not think that the smoke of your house in the middle of Skedans will be as great as when you were a woman (in your previous life upon earth). You need not think that they will make such a continual noise of singing in Skedans Creek as they used to when you were a woman (in your previous existence)." This song illustrates at the same time the belief in reincarnation already referred to. There are also a certain number of cradle songs that seem to have no self-glorifying intent, but are merely such as we should consider appropriate for an infant. Thus, no. 36: "Whence have you fallen? Did you fall from the top of the salmon-berry bushes?" (Swanton remarks: "That is, 'How did you come to us?'"). Or (no. 41): "Come, let us take (the baby) on our knees! Hand it to one another inside of its father's house!"

This set of Haida songs is very welcome as affording something of an insight into one of the more intimate phases of the life of the Northwest Coast Indians. It is to be hoped that many more such studies be made of various American tribes.

E. SAPIR



## CENTRAL AMERICA

*A Study of Maya Art, its Subject Matter and Historical Development.* HERBERT J. SPINDEN. With 286 illustrations in the text, 29 plates, and a map. (Memoirs of the Peabody Museum of American Archaeology and Ethnology, Harvard University, vol. VI. Published by the Museum, Cambridge, 1913.)<sup>1</sup>

The chronological sequence of the monuments is the author's most notable contribution; this as well as his analysis of the designs and the principles of the architecture were embodied in a thesis for the degree of Doctor of Philosophy in 1909. The present work, however, has been much expanded by further study since that date.

The theory of an Old World origin for New World civilization is characterized as wild speculation. Neither is it likely that Maya civilization originated south of its recognized limits. While future studies may trace it in its humble beginnings to the coast region north of Vera Cruz, in "all essential and characteristic features it was developed on its own ground." From the accounts of the earliest European observers it appears that the golden age of Maya civilization long antedated the coming of the European. On the other hand the religious ideas embodied in the ancient culture, and the art of writing and of recording time still survived.

In any general treatment of Maya art much space should be given to the influence of the serpent, whose "trail is over all the civilizations of Central America and southern Mexico." Although the serpent is seldom represented realistically it is fairly certain that the rattlesnake (*Crotalus durissus*) was the chief model. To the body of the snake are often attached parts of other creatures, whose identification is not always possible. The "plumes of the quetzal bird and ornaments and features taken from the human form" figure prominently; as does also the jaguar. Clawed forefeet are not infrequently appended.

The alternation of quick and slow curves and the prevalence of tapering flame-like masses strike the dominant note in Maya art. They are derived from a serpentine original, as are also the double outline to distinguish the ventral from the dorsal region and the series of small circles

<sup>1</sup> Since the Central American field is relatively little known to the general ethnologist, the managing editor has solicited several reviews of Dr Spinden's work in order to enable readers of CURRENT ANTHROPOLOGICAL LITERATURE to arrive at a better judgment of the important theoretical issues involved.—*Editor*.

representing scales. A typical representation of the head and anterior portion of the body of the serpent includes nose, nose scroll, nose plug, upper incisor teeth, molar teeth, jaw, supraorbital plate, ear plug, ear ornament, curled fang, tongue, lower jaw, beard, lower incisor tooth, belly markings, and back markings. With this as a key it is possible to interpret the more highly involved representations. The stamp of the serpent is also seen on various ceremonial objects, all of which are worthy of detailed study.

The sculptured priest-like figures of many southern Maya cities commonly hold in their arms a peculiar object of unknown use called *Ceremonial Bar*. It is a double-headed serpent supported by grotesque heads and arms. The so-called *Manikin Scepter* occurring also principally in the southern Maya cities is "held out in one hand of the priest or ruler." The handle is serpentine. At Palenque this manikin "figure appears in the guise of a newly born child." According to the author the manikin scepter is often employed as a substitute for the ceremonial bar, although probably not derived from it. The *Two-headed Dragon*, so named by Maudslay, has received elaborate treatment on a number of altars at Copan and Quirigua. The direction in which the feet are pointed indicates which of the two heads is anterior and which posterior. Altar P at Quirigua, considered by Maudslay to represent a turtle, is classed by the author in the Two-headed Dragon group, although admittedly "much modified by the several layers of ornament that conceal the animal form beneath." There are a number of variants that bind together the three conceptions known respectively as the Ceremonial Bar, the Manikin Scepter, and the Two-headed Dragon.

The *Serpent Bird* which according to Maudslay may be a variant of the Feathered Serpent is of frequent occurrence in southern Maya cities. The bird motive is often associated with cross-shaped trees. A ceremonial wand embodying the type is seen a number of times at Yaxchilan. The bird on the cross-shaped tree also plays an important rôle in illuminated manuscripts from the Zapotecan area; the bird however is without reptilian features. The author notes that a motive similar to the wing of the Serpent Bird is widely found on stelae and other sculptures as lateral ear ornaments of richly dressed human figures; and suggests that this device be called the Wing Panel.

In attempting a correlation of the material on the monuments with that in the codices, the author begins with the *Long-nosed God*, which in its "multifold character and phases" evidently represents one of the principal Maya gods. The most common figure in the codices is called

by Schellhas, God B. He is supposed by some authorities to represent Kukulcan, the Feathered Serpent, whose Aztec equivalent is Quetzalcoatl. By others, he is identified "with Itzamna, the Serpent God of the East, or with Chac, the Rain God of the four quarters and the equivalent of Tlaloc, of the Mexicans."

Related to God B is another long-nosed figure called God K. These two and the Manikin Scepter God as well as certain other similar forms represent a generalized deity "prominently associated with water and vegetation." The Long-nosed God often has some attribute of death. Heads of this God with a bleached bone for a lower jaw often occur as hieroglyphs accompanied by numerals.

Among the principal deities is God D, or Roman-nosed God. His characteristics are a Roman nose and an eye ornament with a scroll; beneath the scroll are small circles. The corners of the mouth are so drawn as to produce deep wrinkles. A single upper or lower tooth is sometimes seen, and again the jaws are toothless. There is often a flowing beard. Authorities differ as to his identity. Schellhas calls him a Moon and Night God; others believe him to be Itzamna; Brinton thinks he represents Kukulcan. The author calls him a universal sky divinity with powers extending over the day as well as the night. His connection with the sun is manifest by the kin sign occasionally seen on the forehead; while his relation to the heavenly bodies in general is indicated by various passages in the Dresden Codex.

God D plays more than one rôle. In his malevolent aspect he takes the form of a female figure, called by Schellhas Goddess I, a destructive Water Goddess. In this connection the author says that sex seems to be a shifting and uncertain attribute among the Maya gods. "Although generally masculine, nevertheless the principal deities sometimes assume female form." The face form of the kin glyph, universally recognized as the period glyph of the lowest order in the calendar inscriptions (representing one day), is but another manifestation of God D. The face numeral for four is no doubt also a variant of this god. A number of representations that lie between the Long-nosed God and the Roman-nosed God, although indeterminate, are nevertheless considered in some detail by the author.

After the serpent the jaguar received the most attention from Maya artists and priests. The Temple of the Jaguars at Chichen Itza and the Jaguar Stairway at Copan are notable examples of the jaguar figure in architectural design; while the face of the jaguar is seen in many of the headdresses and breastplates. The Rain Gods (Chacs) took the



form of jaguars; and Jaguar Priests held sway among the Maya. Nor was the Jaguar cult limited to the Maya civilization. It is mirrored in the ceramic, stone, and metal art of Costa Rica and Chiriqui,<sup>1</sup> far to the south of the most southern Maya cities.

The artistic and ceremonial importance of birds and plumage in Maya art is very great. The figures range from realistic to vague and grotesque. The bird face tends on the one hand toward the serpent type and on the other toward the human as seen in glyphs. According to Drs Tozzer and Allen the birds represented in the codices include: Heron, frigate-bird, turkey, vulture, eagle, horned and screech owl, coppery-tailed trogon (quetzal), and macaw. The author believes the anthropomorphic birds of the manuscripts to be minor deities; and notes a possible connection between the Roman-nosed God and a bird of some sort. He points out that the higher period glyphs, including the cycle, katun, and tun, commonly show bird-like noses. The hieroglyph for the month Kayab, once thought to be the head of a turtle, is shown to be the head of a macaw. The feather motive was frequently employed by Maya artists in drapery, headdresses, and even for mouldings on the façades of buildings.

As for miscellaneous animal forms, usually with distinct human attributes, the turtle, snail, and bat deserve special mention. Shells are used independently as details of dress. The deer, dog, and peccary are generally represented in more or less realistic form. The reviewer would call attention here to the parallelism existing between the principal Maya figures with mixed attributes and those of the Costa Rica-Chiriqui region, where the parrot god, the jaguar god, and the alligator (instead of the serpent) god reign supreme.

Symbols of death cast a shadow over Maya art, as seen in the codices, sculptures, and even in architectural embellishment. Human sacrifice was not so appalling as among the Mexicans; there is however undeniable evidence of its existence. Among the death symbols may be noted skulls, skeletons, separate bones, the maggot symbol (a device resembling the percentage sign), dotted lines connecting small circles, black spots, and closed eyes. The hieroglyphs of the Death God (God A) have been determined with accuracy. As for astronomical signs, the sun, moon, the important planets, and the more conspicuous constellations were represented. The sun symbol (normal kin sign) occurs frequently; the moon sign appears in the codices on terms of apparent equality with the kin sign. Few hieroglyphs have as yet been deciphered; only those con-

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<sup>1</sup> G. G. MacCurdy, *A Study of Chiriquian Antiquities*.

nected with numbers and the calendar have been determined. In the author's opinion the results of Le Plongeon and Brasseur de Bourbourg are of little value so far as the deciphering of inscriptions is concerned; nor has the so-called alphabet of Landa been of much service.

Maya architecture is characterized by an elaborate grouping of the city as a whole, as seen to good advantage at Copan—a massive platform mound, with terraces and sunken courts; rising from the level of the platform mound are small pyramids crowned with temples, the principal mound overlooking a large plaza in which are set up stelae. As a rule Maya cities are built upon level ground; but in some cases as at Palenque for example the assemblage of the city is modified by an accentuated topography.

The buildings seem to have been largely of a religious nature. The dwellings of the common people were probably similar to the huts still in use among the natives of Yucatan. In fact such huts are seen in fresco at Chichen Itza. Between palace and temple there is no distinct line of demarcation. As regards elevation plans, one room was seldom placed directly over another, owing to the cumbersome method of construction. The ordinary wall construction is not true masonry, but a rough concrete faced with stone. Building stones were seldom cemented together; but mortar was extensively used for floors and as a thin coating on walls. The principle of the corbelled or false arch was doubtless understood by Maya builders. In all Maya vaults, "there is a projection of a few inches at the springing of the vault on the inside," indicating that the arch was built over a wooden form. Maya roof structures are characterized by both the roof comb and the flying façade, the latter being the most common form of roof structure in northern Yucatan. The column, not found at all in the south, and the doorway are more or less closely associated. The cornice, taken in its broadest sense, is a special feature of Maya architecture. Gargoyles, used as waterspouts, occur at Copan. In façade decoration the mask panel plays an important rôle. While it may have originated in more than one way, the mask as a rule clearly represents the feathered serpent. Purely geometric motives occur on the buildings of northern Yucatan. These are seen not only as panels but also as string courses and all-over patterns.

The purpose of the great monolithic monuments or stelae is uncertain. Whatever their significance, they admit of classification architecturally into independent and auxiliary or temple stelae. While stelae occur at nearly all the ruins of the south and west, only one has been noted at Palenque. The altar was particularly developed at Copan and Quirigua.

The most widespread type is drum-shaped, and may have originally represented a bundle. The more elaborate altars are characterized by animal motives. There are still many vestiges of color to show that the Maya painted not only their stone buildings but also their sculptures.

Ceramics often affords the chief evidence bearing on the art of a people. Among the Maya, however, ceramics was overshadowed by architecture. As everywhere else on the western hemisphere, pottery was shaped by hand. Some use was made of a block turned by heel and toe, but this is not the true potter's wheel. Pottery of a fine black or red paste with incised decorations was the most common type. Stamp decorations are unusual; while figures in relief are frequently met with, as are also zoömorphie and phytomorphie forms. Polychrome vessels of painted ware may be classed as the gems of ceramic art.

Jadite and other semiprecious stones were extensively used in the making of amulets and various small carved objects, the most noteworthy of which is the so-called Leiden Plate with the "incised figure of an elaborately attired human being holding a Ceremonial Bar" on one side and a column of hieroglyphs on the other. Objects of metal, though rare, evince a skill fully equal to the metal work of the Isthmus or the Valley of Mexico. Light on Maya textile art may be had from a study of the monuments.

Artistically the three Maya codices are of unequal merit; the Dresden is easily the best. But for its fragmentary condition Codex Peresianus would rank with the Dresden Codex. Both antedate the coming of the Spaniards by many centuries. The Tro-Cortesianus is of inferior workmanship and belongs to a later date. Attempts at decipherment have been many, the most important single contribution being Förstemann's Commentary on the Dresden Codex. All three manuscripts deal largely with religious and astronomical matters; Codex Tro-Cortesianus in addition casts much light on things of everyday life.

The author's contributions to chronological sequence are noteworthy. His method is to take up one city at a time beginning with the most archaic. He attempts to throw into its proper chronological sequence the mass of sculpture on stelae, altars, and the façade as well as interior decorations of the temples. Among stelae a marked increase in relief is noted. The lesser criteria of sequence include the placing of the feet, the increasing use of feather drapery, and the shape of the eye. At Copan for example the position of the stelae in the architectural plan confirms the artistic order of development. The early stelae lie outside the great plaza, while the later ones are in the plaza. Still stronger proof



"is furnished by the inscriptions on the sides and back of the monuments." Thus the interval between Stela 7 and Stela N is about 150 years, an interval approximately the same as that separating the crude metopes of the Temple of Selinus from the magnificent frieze of the Parthenon.

Tikal is believed to be one of the first Maya cities to become a center of art and culture; the date on Stela 3 at Tikal being 76 years earlier than the first certain date at Copan. Two small pieces of jadeite bear still earlier dates—the Tuxtla Statuette and the Leiden Plate, which are 327 years and 167 years older, respectively, than Stela 3 at Tikal.

Quirigua, not far from Copan, flourished after the passing of the archaic period. The stelae average taller than those at Copan; the headdresses are much lengthened and there is greater freedom of pose. The Manikin Scepter largely replaces the Ceremonial Bar as a religious symbol. At Quirigua Stela H is the oldest; the earliest of the altars is Altar L. The temples of Quirigua about which little is known are supposed to be of the same character as those of Copan but with less decoration.

Naranjo has recently come to notice through descriptions and photographs by Maler. While "Naranjo started well it remained stagnant during the period from the fifteenth to the eighteenth katun, which was the most brilliant period in Copan and Quirigua." To Maler, Bowditch, and Morley we are indebted for information bearing on the ruins at Seibal. The author finds the artistic quality of the Seibal monuments to differ widely. A half dozen of the stelae are among the most beautiful examples of Maya art; others display a crudity that "must be explained by provincial inefficiency rather than by truly archaic ignorance."

At Yaxchilan the chief works of art are sculptured stone lintels and stelae. Many of its temples are still fairly well preserved. Chronological sequence is noted in the development of rounded relief out of flat relief, progressive mastery of perspective and foreshortening, and an increasing tendency toward safer and lighter methods in building construction. As a rule the lintels are carved on the under side. The stelae are generally sculptured on the back as well as the front, and in front of each stela is a drum-shaped altar. Temples with carved lintels do not as a rule have associated stelae. While the dates at Yaxchilan are early, none seem to reach as far back as the archaic period.

The little known but important city of Piedras Negras is believed by the author to have flourished after the fifteenth katun, which is supposed to mark the end of the archaic period. Many of the stelae and a few

lintels and large table altars have been photographed by Maler. The stelae are "remarkable for the common use of high-relief sculpture showing the face in front view." The buildings are in such an advanced stage of ruin as to make an architectural study unavailing.

Palenque long famous for its temples and sculptured tablets is still to be fully explored. The lack of easily worked stone led to the use of stucco as an art medium. The finest modeling known to Maya art is seen in the stucco work of Palenque. Here the handling of the pure profile is seen at its best and the anatomy of the human body is rendered with a fidelity unknown to other Maya cities. Palenque belonged to a late period; and contributed much toward the development of the roof structure, the sanctuary, and the portico. Here also are to be seen "the widest rooms, the thinnest walls, the most refined shapes, and the most ideal interior arrangements to be found anywhere in the southern and western part of the Maya area." Palenque is classed among the latest cities of the first great epoch of Maya culture.

Comalcalco and Ocosingo both resemble Palenque in respect to art and architecture. For the most part the highland ruins of Guatemala and the state of Chiapas are subsequent to the great period of Maya art.

The stage of the second great age of Maya civilization shifts to northern Yucatan. As Copan furnished the key to the chronology of the south so Chichen Itza does to that of the north. It was probably the first great northern city to be founded and the last to fall. The only initial series date thus far found in the north is from Chichen Itza. For the north the author takes up seriatim periods instead of cities and distinguishes the following: (1) Period of Transition; (2) of the League of Mayapan; (3) of Influence from the Valley of Mexico; and (4) from the Fall of Mayapan to the Present Time. The second and third periods constitute the second great age of Maya civilization.

Notable achievements in architecture mark the Period of the League of Mayapan. Most of the structures at Uxmal, Labna, Kabah, Sayil, Hochob, and Chacmultun belong to this period; as do also the Akat'cib, Casa Colorado, Group of the Monjas, and the Caracol at Chichen Itza. Nahua influence was strongly felt during the next period, leaving its imprint especially at Chichen Itza, where Nahua features are prominent in the Temple of the Initial Series, Castillo, Ball Court Group, Group of the Columns, and Structures 9, 10, 12, 13, 14, etc. The architectural features mentioned by the author as probably of Nahua origin include: serpent columns and balustrades, platform mounds with colonnades, flat roofs, ball courts, and atlantean supports; the artistic and religious

features comprise Chacmool sculptures, sun disks and the celestial eye type of star symbols, speech signs, feathered monsters in front view, and processional grouping of warriors accompanied by identifying glyphs.

There have been numerous attempts to correlate Christian and Maya chronology. These have been for the most part based on the Books of Chilán Balam. The author's concordance, which is presented in the form of a table, may be briefly summed up as follows: Protohistoric period, 235 B. C. to 160 A. D.; Archaic period, 160 A. D. to 455 A. D.; Great period, 455 A. D. to 600 A. D.; Transition period, 600 A. D. to 960 A. D.; League period 960 A. D. to 1195 A. D.; Nahua period, 1195 A. D. to 1442 A. D.; Modern period, since 1442 A. D.

The relation of Maya to neighboring cultures receives interesting treatment. That an elaborate calendar system was used with comparatively little change from the Tarascans and Otomies on the north to the tribes of Nicaragua on the south points conclusively to ethnic affiliations throughout the region. This calendar, however, was invented and largely perfected by the Maya. Gadow points out that five of the animals represented as day signs in the Aztec calendar do not occur on the highlands of Mexico; it is therefore reasonable to suppose that the calendar did not originate in that region. On the other hand all of the animals connected with the calendar are common to the Maya country.

Following a résumé of the chronological sequence of cultures in Mexico, the author finds no grounds for ascribing a northern origin to Maya art. The earliest period of the north is entirely independent of the Maya; the middle period in the highlands of Mexico was one of low art pressure and received a current from the south; and only in the last decadent period was this current reversed.

As for cultural connections outside of Mexico, the argument centers principally around: (1) Pyramids and other features of material culture; (2) religious ideas associated with the serpent; and (3) similarities in symbolism and art. The author does not even "dignify by refutation the numerous empty theories of ethnic connections between Central America and the Old World."

In the New World are three large but widely separated areas where pyramids are found: western Peru and Ecuador, Central America and Mexico, and the Mississippi valley and the southeastern part of the United States; but there is little to suggest interrelation. Of the various types of mounds in the Mississippi valley the pyramid is the only one that offers points of resemblance; but points equally striking are offered by the great structure at Moche, Peru, or even by the ruins at Tello,



Chaldea; Central American and Mexican influence has likewise been invoked to account for the symbolism on the shell gorgets and copper plates from the Mississippi valley; the author would account for them in other ways, believing as he does that there are "no trustworthy evidences of trade relations between the Mexicans and Mound-builders, nor is there any sure indication of fundamental unity of culture at any time in the distant past."

Dr Spinden's work reflects credit upon his *alma mater* as well as the museum he now serves. It should be welcomed by the specialist for the new light it throws on hitherto obscure pages and by the layman as an up-to-date and conservative presentation of a subject that cannot fail to appeal to all lovers of American aboriginal art.

GEORGE GRANT MACCURDY

This notable contribution to the study of Maya Archeology, although of recent appearance, already ranks as the standard authority in its particular field, and has even made itself felt in allied branches of the science, such as chronology and history.

The subject of Maya art presents many difficulties in the way of clear and concise exposition. The subject matter is not only exceedingly complex, but also almost entirely new to the European point of view. Again the media of presentation are varied, and equally unfamiliar to the reading public. Indeed in any work on this subject a large amount of preliminary explanation is necessary—working tools for the reader as it were—before the main discussion can be presented.

Dr Spinden has devised a happy method of treatment to overcome these inherent difficulties of his subject. He leads his readers into the intricacies of Maya art so gradually that comprehension of its principles comes before mental fatigue makes itself felt.

The introduction gives a bird's-eye view of the Maya field; its geography, centers of primitive population, political and religious ideas, first historical notices, and a résumé of the previous scientific work that has been done in the Maya culture area. This serves to introduce the reader to the ground-work of the subject and prepares him for the more technical discussions to follow.

The next section "General Consideration of Maya Art" presents a careful and thorough analysis of the subject matter of Maya art. Its motives are explained in detail; and the operation of various artistic principles pointed out. Although this subject requires eighty large quarto pages for its presentation, such is the wealth of material un-

covered by Dr Spinden, that many important new points are merely mentioned in passing, and many more only suggested as attractive lines for future investigation. The tremendous condensation of material in this section of the book bears eloquent testimony to the magnitude of this field of research and to the painstaking and exhaustive study Dr Spinden has given to it.

Only a few of the many new lines of thought can be touched upon here, but attention should be directed to the elaborate discussion of the serpent motive and its derivatives; the identification of some of the major deities of the Maya Pantheon as represented on the monuments; and finally the conclusive proof of the homogeneity of Maya art throughout the Maya culture area.

The manner in which this latter point is established is so typical of Dr Spinden's methods of research, that it warrants further explanation. An abnormal and apparently unimportant element of decoration is chosen at random, and then examples of sculpture from every part of the Maya area are figured, all showing the persistence of this seemingly trivial detail. But the writer can do no better than use Dr Spinden's own words in this connection:

Fig. 1 presents a number of faces of diverse forms. Most are strikingly grotesque and all possess a curious cruller-like ornament over the nose. This ornament is adventitious and unnatural, and although apparently insignificant, yet it furnished the strongest kind of proof of cultural unity, because it is in the nature of an unconscious admission.

Following this statement Dr Spinden gives a dozen odd examples of the cruller-like nose ornament from all parts of the Maya area, Copan and San Salvador in the extreme southwest, Copan, Panzamala and Quen Santo on the southern frontier, Palenque and Bellote in the west, Tikal, Yaxchilan and Naranjo in the center, and Labna and Jaina in the far north. This widespread prevalence of an insignificant and unnatural detail can only be explained on the grounds of cultural unity. This and many other new points of fundamental importance are clearly set forth in this section.

The next section, "Consideration of the Material Arts," embodies the object matter of Maya art, *i. e.*, the media upon which it is presented. All these media are adequately covered, but particularly the subject of architecture in its several phases—assemblage and function of buildings, substructures, ground-plans, walls, columns, doorways and decoration. The writer discusses in this connection also "the mask-panel," although this motive would have been more properly presented in the discussion

of the subject matter of Maya Art. Dr Spinden finds that "the mask-panel is the most noteworthy characteristic of Maya façade decoration." It occurs at most of the southern cities and throughout the northern part of the area, where it reached its highest development. He derives this motive from the feathered serpent, and suggests the possibility of its analogy with the long-nosed god, *i. e.*, God B, the chief deity of the Maya pantheon.

The closing section on "Chronological Sequence" is indeed the meat of the entire work. Here Dr Spinden marshals the evidence presented in the first and second sections and applies it to the interpretation of sculpture throughout the Maya field. Here for the first time is conclusive proof of the chronological sequence of Maya art, by far the most important single contribution in the book, and one of the most far-reaching discoveries ever made in the science.

The researches of Dr Spinden (but briefly outlined in the last section of the book) establish beyond all doubt the sequence followed by Maya art in its development. The student will find here a summary of the relative ages of all the Maya monuments, fixed with a degree of accuracy, falling little short of certainty.

In his studies of Maya chronology, the writer of this review has found Dr Spinden's results with one exception always trustworthy; and substantiated by the dates inscribed on the monuments themselves. That is to say, his stylistic sequence of the Maya monuments agrees with their chronological sequence as determined by the dates actually inscribed on the monuments. So much so in fact, that his findings have repeatedly made it possible to date monuments whose inscriptions are partially weathered or effaced, and whose age would otherwise have remained unknown.

There is one notable exception, however, where the dates and the art sequence apparently disagree. On purely stylistic grounds Dr Spinden places the Palenque group of cities, *i. e.*, Palenque, Piedras Negras, Xupa and Tzendales as late, whereas the dates on the monuments at these sites are uniformly either early or early middle.

Here then is an important discrepancy between the art and chronology at these cities. The writer takes no issue with Dr Spinden on the dates he assigns to the above sites on the basis of their art remains. He has measured this material with Dr Spinden's elsewhere infallible standards, and has reached the same conclusion regarding their age; but the dates inscribed on their monuments flatly contradict such a conclusion. Briefly put, the art indicates a late period of occupancy whereas



the inscriptions point to an earlier one. The evidence on either side appears equally convincing and the whole question remains one of the most important now confronting students of the subject.

The appearance of Dr Spinden's book is peculiarly opportune at this time. It arrives just at the moment when it can give the greatest assistance to the study of Maya chronology. With the critical standards which he furnished for the determination of the *stylistic sequence* of the Maya monuments, the student of Maya chronology can now settle many vexed questions in his own field, and carry his own researches to a point heretofore impossible. Many moot points touching the age of different monuments will now be cleared up, and the whole study of Maya archeology will doubtless feel the quickening effects of this important publication.

SYLVANUS GRISWOLD MORLEY

*The Book of Chilán Balam of Chumayel.* With Introduction by G. B. GORDON. (The Museum of the University of Pennsylvania, Anthropol. Series, vol. v.)

This edition of one of the original sources for the study of Maya history consists of a fac-simile reproduction of an extremely valuable Maya manuscript, *The Book of Chilán Balam of Chumayel* preceded by an introduction from the pen of Dr G. B. Gordon of the Museum staff.

Before describing this publication, a few words concerning the nature of the Chumayel manuscript may not be out of place. After the conquest of Yucatan in 1541, the Spanish priesthood at once set itself to the work of converting the Indians to Christianity, and incidentally of exterminating everything pertaining to their ancient civilization. Amidst this general collapse of aboriginal institutions, however, and in spite of ecclesiastical discouragement, there arose a class of native writings called "The Books of Chilán Balam," which were destined to preserve for us practically all that we now know of the ancient history of Yucatan.

These manuscripts were written in the Maya language with the letters of the Spanish alphabet, reinforced here and there by additional characters to represent sounds wanting in Spanish. The literary instinct of the Maya people, abruptly checked in purely native channels of expression such as the hieroglyphics, seems to have sought relief in this new writing, which had been prepared by the priesthood to facilitate conversion. This partially Hispanicized Maya lent itself readily to the expressions of the native mind, and soon there came to be, even before the close of the sixteenth century, or within fifty years of the Conquest, quite a number of these Books of Chilán Balam, the works of native

writers. Each one was distinguished from the others by the addition of the name of the place where it was written, as *The Book of Chilan Balam of Mani*, *The Book of Chilan Balam of Chumayel*, *The Book of Chilan Balam of Tizimin*, manuscripts which emanated respectively from the towns of Mani, Chumayel and Tizimin. Chilan Balam was the name applied by the Maya to a certain class of their priests who taught their sciences, appointed their holy days, offered sacrifices and delivered oracles. A free translation of the names of these books would therefore be: "The Book of the Priest Soothsayer of Mani," "The Book of the Priest Soothsayer of Chumayel" and so on. According to Dr D. G. Brinton, the contents of these native productions may be divided into four classes: first, astrological and prophetic matters; second, medical recipes and directions; third, post-conquest history and Christian teachings; fourth, ancient chronology and history.

Of the sixteen books of Chilan Balam which have survived the vicissitudes of the last three centuries, either in whole or in part, three only, the Mani, Tizimin, and Chumayel manuscripts, contain these ancient chronologies or historical summaries.

The especial importance of the Chumayel manuscript lies in the fact that whereas the Mani and Tizimin texts contain only one chronicle apiece, the Chumayel has three. No other Maya manuscript has shed such a flood of light on the ancient history of Yucatan, and yet in spite of this fact, heretofore its text has only been available to students through a second-hand version.

Some fifty years ago Dr Hermann Berendt visited Yucatan and made hand copies of every Maya document he could find. After his death his valuable collection passed into the hands of Dr D. G. Brinton of the University of Pennsylvania. Realizing the vast importance of the documents which he had acquired, Dr Brinton culled out the parts of this collection which dealt with Maya history and published them as *The Maya Chronicles*. The publication of Berendt's hand copies of the Maya originals by Dr Brinton has been the only source for studying this important problem up to the appearance of the work herein reviewed.

For the first time, the original text is now available for study, and already it has been possible to make important corrections in the Berendt hand copies. In the introduction Dr Gordon gives the history of the document and his reasons for publishing in fac-simile the original text. This matter is so clearly set forth by Dr Gordon that the writer can do no better than quote him here:

My reason for publishing the original text in fac-simile instead of printing Berendt's copy is based on the fact that the interest of students can at present best be served by making the original in its actual form accessible to everybody.

The technical difficulties in the way of securing a clear reproduction of a more or less faded manuscript have been admirably overcome. Nothing has been lost in the process of reproduction in any one of the hundred and seven plates. Indeed in some cases the fac-simile seems to be clearer than the original.

In publishing the fac-simile copy of the Chumayel manuscript, Dr Gordon has laid all Maya students under a deep obligation, and the return of the University of Pennsylvania to a field wherein it has done such effective work in the past has caused a widespread satisfaction in scientific circles.

SYLVANUS GRISWOLD MORLEY



## AFRICA

*The Life of a South African Tribe. Vol. I. The Social Life.* HENRI A. JUNOD.  
London: David Nutt, 1912. 8°, pp. 500.

Henri A. Junod is a Swiss missionary who has spent many years in South Africa. His earlier book *Les Ba-Ronga* was well received; the present book, written in English, deals with the northern clans of the Thonga and is a much fuller and more thoroughgoing study. The book is an unusually painstaking work, which will be completed by a second volume. The author states that his aim in the preparation of his material has been twofold, scientific and practical. So far as the scientific aim is concerned his desire has been to make his study local and thorough for a single tribe. Customs differ from tribe to tribe; only confusion results from a patchwork, the elements of which are drawn from different, even if neighboring and related, tribes. So far as his practical aim is concerned, Junod hopes to be useful to native commissioners and missionaries. He feels that both of these need to know a great deal of native life and thought. There are things in native practice which should be encouraged, others that should be reprobated, but wisely in either case. The development of the author's material presents some novelty. He first considers an individual male, following his life in detail from birth to death; the similar story of a woman follows; the first social organism formed by these individuals—the family—is next studied, and then the village, which is but an enlarged family; villages make up the clan and the tribe, which are then taken up and, finally, the nation—with its chief, its court, and its army. With this the first volume ends; Junod carries his plan through conscientiously. His many years of contact, his thorough knowledge of the language, and his sympathetic attitude, all qualify him to produce an exceptionally strong and valuable book. Occasionally one can but wish that he were a little less inclined to see rites of passage everywhere; it is like the old mythologists, who saw sun myths in stories of every kind—still, after all, it is fortunate that he has read van Gennep and been deeply impressed by him. It is rather unfortunate that he has not been equally impressed by some adequate book upon kin and the family. He is slower to recognize survivals of matriarchal conditions than rites of passage, but surely some of his perplexities might be less difficult if he could do so. His most interesting discussions are those

regarding puberty and nubility practices and sexual relations; next to these no doubt come his studies relating to the chief and his court. But Junod's book is one so full of interesting and important data that a brief notice can not do it justice. Those who read this earlier volume will wait with interest for the following one, which will deal with agricultural and industrial life, literary, artistic, and religious matters.

FREDERICK STARR

*Etudes d'Ethnographie Algérienne. Les soufflets algériens—les Poteries kabyles—le Tissage aux Cartons—l'Art décoratif.* A. VAN GENNEP. Paris: Ernest Leroux, 1911. Large 8°, pp. 103.

Van Gennep, whose writings we have all enjoyed and whose theoretical ideas and suggestions have been so generally helpful, has been afieled. Six weeks devoted to ethnographic observations in Algeria are here reported in a series of studies upon well-defined questions for investigation. He went out with thirty precise problems; he carried some through. He had prepared his scheme of procedure; he still has it, or another one. Every ethnographic investigation should bear upon three categories of facts and be conducted along three convergent lines: (a) the place which the series of phenomena occupies in the local human activity; (b) the manner in which this series acquires material reality; (c) the diverse forms which it assumes according to the other factors in play and the forms of their production. Thus, for pottery it is necessary to consider: (a) its situation in the local economic system; (b) how it is executed in diverse localities under the influence of such and such factors to be determined; (c) how the production manifests itself under diverse forms and wherein these forms resemble each other or differ. With this scheme of investigation in mind, van Gennep studied Algerian bellows, Kabyle pottery, weaving with perforated cartons, and the ornamental art of North Africa. The chief end sought in the first three of these studies was type classification and distribution. The author brings out many interesting facts and for all three subjects lays the basis for all further study. The most serious difficulty in the way of advance in ethnographic study today is our imperfect knowledge of source and distribution; our museums are loaded with specimens of uncertain provenance; the fact that no traveler mentions the occurrence at some given point of an art, industry, or practice, is no proof that it is not commonplace there. Gaps, inaccurate and misleading statements, occur everywhere in our literature and the field of culture distribution is full of pitfalls. In his fourth discussion, upon decorative art in northern Africa, van Gennep

brings together a considerable mass of notes upon property marks, tattoo designs, magical figures, graffiti, wood-carving, embroideries, mats, and stuffs. In concluding his paper he says:

This rapid study of various systems of North African ornamentation confirms without doubt what was already known: the extraordinary superposition in northern Africa of ethnic, linguistic and cultural types. That which is interesting there, is to succeed in seeing clearly into this tangle, at first view inextricable, and for that it is necessary to institute local investigations with all the rigor of method demanded to-day of savants who undertake researches of every order, as well natural as social or historic, upon the soil and among the populations of Europe.

It is this lesson after all, more than the importance of his facts—though these are important—that emerges from the whole of our author's discussion.

FREDERICK STARR

*Jahrbuch des Städtischen Museum für Völkerkunde zu Leipzig.* Band 4, 1910. Leipzig: R. Voigtländer, 1911. Lg. 8°, pp. xvii, 74. (Price 9.50 mks.)

The Ethnographic Museum of Leipzig under the direction of Dr K. Weule continues to make steady advancement. Its collections grow, its means of public education increase, its series of lectures reach an increasing body of hearers, its publications are of serious value. Among the latter are its *Jahrbuch*, which is far more than a mere report of accessions. The issue before us contains a number of supplementary papers of value, among which are two upon African subjects. Paul Germann's *Das plastische figürliche Kunstgewerbe im Grasland von Kamerun* is an actual contribution to African art. In it the author studies the wood-carving of the people in the northwest hinterland of the Kamerun. Specimens from this region have been coming into German museums for the last ten years, and Leipzig has an excellent collection. The objects are sometimes articles of daily use which are adorned with carvings of human or animal forms, sometimes articles used in ceremonials and religion, as musical instruments, masks, fetiches, and the like. Germann first calls attention to the marked contrast between East and West Africa in the matter of this art, which is almost absent in the east, notable in the west. He then goes into a thorough study of the art itself. It is at once remarkably good, and remarkably bad; some parts of the figures are strong and characteristic, others are crudely done or altogether neglected; it is strikingly conventionalized, and has been handed down in families, from father to son; some of its peculiarities are due to the material, or to the



fact that the figure is cut out of a block or stick of definite form. As a whole this art stands strikingly apart from the realistic art of primitive hunter peoples; it is the art of an agricultural folk and finds its motive and impulse in religious ideas. The originals *here* are the ancestral figure or the honored or totemic animal; the idea and not exact reproduction is significant. The author then makes some comparisons. He lays great stress upon the former high development of art in Benin. He also calls attention to the wonderful and beautiful development of art in Congo Belge, particularly among the Bakuba. For him there is relation between all. He believes there was once a flourishing art development, typical and fairly uniform over a large area, reaching from far in the interior down to the coast and illustrated by the art of Benin and of the old kingdom of Congo. Under European influence this old art has been destroyed or degraded near the coast; Benin and Congo have lost their glory and the old continuous area has been invaded and broken; but the ancient art still lingers, in much of its old development, in the now separated areas of the Kamerun grassland and the Kasai-Sankuru district of Congo Belge.

In Dr Mohn's *Das deutsche Tschadseegebiet, Land und Leute* there is a capital general statement, well balanced and developed, of the German Lake Tchad region and its people. The narrative is graphic and lively. Besides the Mohammedan peoples—negroes and "Arabs"—in the Kusseri district, there are two pagan populations presenting a quite different condition and culture—the Musgu and the Bana. Mohn's paper is capitally illustrated with many fine photographs.

FREDERICK STARR

*Anthropological Report on the Ibo-speaking Peoples of Nigeria. Part I. Law and Custom of the Ibo of the Awka Neighborhood, South Nigeria. Part II. English-Ibo and Ibo-English Dictionary. Part III. Proverbs, Narratives, Vocabulary and Grammar.* NORTHCOTE W. THOMAS. London: 1913. 8°, pp. 161, VII, 391; VI, 199.

Mr Thomas is Government Anthropologist, and this report is printed by the Government of South Nigeria. It is presented in three neat and conveniently-sized volumes. The location of the Ibo-speaking people is shown upon a map, and a number of good photographs illustrating types and life are presented in part I. Mr Thomas has already reported upon the Edo, who lie to the west of the Ibo. The Ibo live between 7° and 5° N. and 6° and 8° E. in the region between the Niger and the Cross Rivers. They are true negroes, but Bantu languages are

spoken just to the east from them. Thomas tells us that the Edo and Ibo languages are particularly subject to variation, people living but a few miles apart sometimes being unable to communicate with one another on account of diversity in speech. In the transcription of these tongues, Thomas finds it necessary to use a rather complicated alphabet of forty consonantal and twelve vowel characters and marks. Tonic variations are notably developed. This tone inflection appears to culminate in Ewe, where there are three simple tones—high, middle and low—and two composed tones in which the voice rises or falls within the syllable. In Ibo this quality is less marked. Mr Thomas gives considerable attention to demography and enters into some discussion of polygamy and child mortality. In this connection he states as two customary laws, that no woman may have more than nine living children and that no woman may go on bearing children after her son's wife has become a mother. Thomas' notes are particularly full on religion and law. There are four groups of worship objects among the Ibo-speaking peoples—(a) *cuku*, (b) *alose*, (c) personal protective deities, (d) ancestors. *Cuku* is the high god; *alose* are demi-gods often represented in material form or as emblems. Thomas gives a number of pictures of *alose* and other religious objects in their surroundings. Something more than one fourth of Part I is given to law. There is much of interest in what Mr. Thomas presents, but it is to be wished that he might spend more time among the different peoples, that he might go more deeply in his studies. It is also unfortunate that his statements are often confused.

FREDERICK STARR

*Ikom Stories from Southern Nigeria.* Royal Anthropological Society of Great Britain and Ireland. Occasional Papers; No. 3. E. DAYRELL. London: 1913. Lg. 8°, pp. VIII, 101. (Price 5 s.)

This collection of thirty-four Ikom folk-stories have been gathered by Mr. Dayrell, District Commissioner in Southern Nigeria, during the year 1910. The author has already published a volume of stories from the same region under the title, *Folk Stories from Southern Nigeria*. This new collection of stories are well told, in good and simple English, and appear to adhere closely to the original form of thought and expression. In his preface the collector states that some critics of his earlier work have said that he should have printed the native words on one side of the page and a fairly literal translation on the other. He says to do so would have taken more time than he had at his disposal; that ten different languages are spoken in that district and that it would have

been a task of great difficulty to give exact translations. It is quite certain that he has been wise in his method. He has also been wise not to put his stories into "Bush English." How such stories should be presented depends entirely upon the object of the collection and presentation. While the anthropologist is interested in language, he is interested in it (a) as a means to an end, (b) as a distinctive mark of a tribe or group of tribes, (c) as illustrating a stage in culture or the course of development. He is usually interested in folk-stories for themselves. It is because they throw light upon life or practice, reflect the mental status and form of thought, or illustrate psychology, that he studies them. For him the folk-tales should be told as simply and directly as possible, with the native twists and turns of expression so far as these show mentality, and with the avoidance of any literary finish that might destroy their originality. Interlinear texts are useful to the linguist and may be printed for him; but the anthropologist cares little for the methods and materials of the linguist; with his *results* he is profoundly concerned and must have them—but they best come to him as results. These Ikom stories are good of their class, instructive, and well told.

FREDERICK STARR

*Contribution a l'Etude des Pygmées d'Afrique. Les Négrilles du Centre Africain* (Type sous-dolichocephale). Dr POUTRIN. Paris: Masson et Cie., 1912. 8°, pp. 421-549; 349-415.

Dr. Poutrin's important papers upon the Negrillos, originally printed in *L'Anthropologie* (Tomes xxii, xxiii), have been reprinted in separate form and are the most complete and important study upon this disputed people. The study is purely somatological and bears upon the Batua of Belgian Congo and the Babinga of French Congo. The author first sketches the history of investigation upon the subject, most of which he finds of little value. He then passes to his own personal observations upon thirty-nine Batua at Irebu and fifteen Babinga in the Ubangi district. His measurements and observations upon each subject are more numerous and thorough than those of any preceding student. His conclusions may be briefly summarized as follows:

1. The Congo negrillos, both Batua and Babinga, are *not* pygmies. Nor does it appear that there have ever been collectivities of smaller peoples than they in west or central Africa.
2. The physical type of negrillos is far from uniform; Batua and Babinga present clear differences. Both are however sub-dolichocephalic—not as Hamy and others claimed brachycephalic. Of the two the Batua is longer-headed.



3. The Babinga are of little stature, about 1.50 m., light-skinned, relatively hairy, well-muscled, with long trunk, wide pelvis (high in its lower segment), lower limbs short, upper limbs long, with large extremities and robust attachments. Head large, skull sub-dolicho, low, forehead broad and high, eyes large and clear, near together; nose high, narrow at root, broad at base, naso-labial space convex, mouth large, lips thin; face in ensemble, narrow and long; little prognathism, retreating chin. A negrilla type well distinguished from the negro. The Batua is not so sharply separated; he is, in spite of some differences, "a negro of reduced model."

4. The Babinga is neither infantile nor dwarf.

5. After an examination of various theories, Poutrin denies the existence of a well-marked and uniform pygmy race, the ancestral type of man. He considers the negrillos as representatives in Africa "of that race improperly called 'pygmy race,' which is far from being homogeneous,—even in the great equatorial forest.

FREDERICK STARR

*Elements pour un Manuel Zande avec Phrases, Conversations et Vocabulaire.*

NORBERT (Richard Walsh) DOLAN. Averbode, 1912. 16°, pp. 110.

The Zande is the language spoken by the Azande, a non-Bantu population in the northern part of Belgian Congo. The Azande are the Niam-Niam of Schweinfurth and occupy the northeastern region of the Uele basin. They have been little studied and their language has been strangely neglected. In this little manual the missionary, Norbert Dolan, presents first a sketch of the grammar of the language and then some phrases and conversations followed by a vocabulary. The book is intended for actual use by missionaries and functionaries and seems to be well arranged.

FREDERICK STARR

## MISCELLANEOUS

*The Primitive Family as an Educational Agency.* By ARTHUR JAMES TODD, Ph.D., of the Department of Sociology, University of Illinois. New York and London: G. P. Putnam's Sons, 1913.  $8\frac{1}{4} \times 5\frac{1}{2}$ , 251 pp. (Price \$1.75 net.)

This book is another evidence of the already noticeable increase in interest in ethnologic data on the part of sociologists and educators. The specific purpose of its author is "to ascertain whether or not 'the family is the first, most natural, most indispensable agency in education,' etc."

That this is not an idle question, [he goes on to say] is abundantly proved by the experience of nearly everyone who has to deal publicly with children. Every superintendent of schools called upon to discipline a child or administer compulsory attendance meets some irate parent who orders him to halt with the formula, "This is *my* child, I can do with him as I like." Every judge, probation officer, humane society agent or director of an institution for children has been confronted with the same indignant outburst. Even more strikingly does it crop out in connection with child labor and factory inspection laws. In fact, wherever church, or industry, or other organizations are attempting to exploit the child and will brook no public interference, there one is sure to find the parent trotted out as the supreme and final source of all authority over the child. That the superintendent of a great city system of schools could say, "Parents are the child's worst enemies"; that Holland could fight fifty years over the rights and place of the private school in the public system—a question almost wholly of parental rights; that a church-directed assault is going stormily on now in France against the public school in the name of *les droits du père de famille*: such facts signify that the family in education is not a dead issue. The assumption of the family's primacy in education is not infrequently based on just the argument that the savage gives for his customs: "We do not know why, but our fathers did so, and we can do no other." The common run of mankind are quite willing to rest upon this form of reasoning and to believe in the divine institution of the family—if not in its daily working out!—especially if sufficient political or ecclesiastical pressure is applied. But even granting the validity of this appeal to the fathers—after all not an altogether displeasing form of ancestor worship—we should like to know what our fathers actually thought and did about the matters concerning which their authority is invoked. The church appeals to history in defense of family rights when it desires to impose its own exclusive will upon both child and parent (quite forgetting such texts as Matthew x., 35, 37; xxiii., 9; Mark iii.,

31-5); the lawyer invokes the sacredness and antiquity of the family in his efforts to block the court's attempt to separate a child from a pestilential home and give it a chance for life in a decent environment. The only way to deal intelligently with such contentions is to meet them on their own ground, and to ascertain what actually has been the nature of the familial and parental relations, what actually has been the contribution of the family; whether it has any divinity other than that acquired in its evolution. Such are the questions this study tries to answer. The facts offered in good faith can only be used; however, by those who rest their judgment on evidence and not on dogma.

The discussion which follows consists of two principal parts, (1) a study of the constitution of the primitive family, under the headings of "Primitive Marital Relations," "Primitive Notions of Kinship and Relationship," and "Primitive Parental and Filial Relations," and (2) a consideration of education as it exists among the lower races, one chapter being devoted to the "Aims and Content of Primitive Education" and another to the "Methods and Organization of Primitive Education." The entire ground is summarized in a brief concluding chapter and a "Selected Bibliography" and Index close the work.

Two chapters are devoted to Primitive Marital Relations under the sub-heads "Promiscuity and Group-Marriage" and "Trial Marriage, Divorce, Polygamy." It is perhaps natural that an ethnologist should find more to criticise in these and in the two succeeding chapters, those dealing with the constitution of the primitive family, than in the concluding portions. Indeed intelligence little short of miraculous would be required to navigate the tempestuous seas of discussion regarding primitive marriage and relationship, and Professor Todd has navigated wonderfully well. A few exceptions must, however, be made. Thus on page 52 he says:

Perhaps the following rough sequence indicates as well as may be the historic progress of the family: (1) Father-Family with monandry, communism of women, or apathetic and intermittent monogamy; (2) Mother-Family with the influence of the mother's clan predominating; (3) Transition to the Father-Family in the form of the Patriarchate with its successive toning-downs and modifications.

Although this is a great improvement on those rigid divisions into epochs in the evolution of the family which earlier writers insisted upon, it is still altogether too systematic, and rather surprising besides in view of the statement just above that "there has been no universal and uniform sequence" of marriage and familial types. It shows that the notion of the "great transition from mother-right to father-right" will probably obsess ethnological and sociological writers for some time to



come. Another statement to which I believe most American ethnologists would take exception is this: "The widespread custom of the *Couvade* may be interpreted as an attempt artificially to establish the father's connection with his offspring." Personally the reviewer has never been able to see anything more in the custom than one form of sympathetic magic. Professor Todd is naturally more interested in combating a traditional position than in maintaining it. Therefore he inclines in places to magnify a little too much the disintegrating tendencies in the primitive family. Thus it is by no means certain that ignorance of the functions of the father in generation was so common as certain writers, and indeed certain field workers, would have us believe. And again it would appear that the development of kinship at the expense of relationship, as among groups containing totemic subdivisions, did not express a general primitive condition but was the result of a peculiar development among certain peoples. That in primitive life which appears strange and "unnatural" to the traveler or investigator is often treated at length at the expense of that which is "natural" or congruous with his preconceptions, although the latter may be of as much importance in the tribe as the former. I am inclined to question also whether too much prominence is not given to Father Baegert's depressing pictures of Indian life in Lower California. The real significance of primitive customs can not often be derived from a superficial lining up of those customs with the "civilized" ones with which the observer conceives them to correspond, nor was Baegert's attitude that of the impartial observer. Again I am puzzled to know on what authority our author bases his statement on page 79 that "this collective or *we-form* is very common in the grammar of American aboriginal language; and the selective or *I-form* less common, exceptional, in fact." In some American languages with which the writer is acquainted this is so far from being the case that the expression of the first person plural is a compound of the affix indicating the first person singular and a plural affix, and frequently the forms used in expressing the first person singular are more numerous than for any other. These shortcomings, if shortcomings all of them are, do not, however, materially alter the validity of Professor Todd's conclusions that the primitive family was for the most part an unstable institution and that it "was rather biologic and economic than educational in its functions."

That portion of the book dealing with education itself will be found of more interest to the ethnologist, partly because he is to a great extent familiar with what goes before and partly because the author here

brings to bear the experience of an expert. As in the earlier part of the work there is perhaps a tendency to look for geographic areas representing different evolutionary stages in the development of education, which we believe the fragmentary nature of our data will by no means warrant. Nevertheless the treatment is for the most part satisfying, and we hope that it will stimulate educators to still further investigations. That Professor Todd would succeed in his main object of destroying the fetish of the family as the basis of all education among primitive peoples, most ethnologists would have foreseen.

Suffice it to have shown, [he says], that those who would make the family the type and foundation of all education, "because it is the unit and basis of society," or "because it is divine and therefore *a priori* superior to any other educational institution," or because "it has always been so," are really spending their time and energy, like the great fish Jasaconius of Irish monastery legend, in chasing their tails.

Nevertheless

until "spiritual conception" becomes the rule instead of the legendary exception, until that millennium breaks upon a regenerated world where universal brotherhood is a reality and not a metaphor, until then the family, perhaps more or less modified from its present form, will remain one of our greatest, even though not model, educational assets. And we will save ourselves from much fruitless endeavor to evoke from social institutions educational services which they cannot yield, we will spare ourselves much criticism of these institutions because of their inability to rise to our demands, by frankly admitting the educational limitations of family life.

In truth it ought to be plain to anyone at all familiar with primitive conditions that family education is not the basis for all education, and that, if it precedes other education in time, it is only in the lifetime of each separate individual, not in that of the race. In fact there probably never was a period when something corresponding to family education and something corresponding to group education did not exist side by side, though in different races and at different times we find the relative importance of each somewhat altered. And if family education can in any sense be called "sacred," social or group education may with equal justice be called so also. Life in groups larger than the family renders group education as certain as does family life family education, and no one living under such conditions can claim a right to immunity from the claims of one on the ground of the other.

JOHN R. SWANTON

*Sex Antagonism.* By WALTER HEAPE. New York: G. P. Putnam's Sons, 1913. Pp. 217. (Price \$1.50.)

The central thesis of *Sex Antagonism* is the fundamental contrast of the sexes. Not since Weininger's *Geschlecht und Charakter* and Schurtz's *Altersklassen und Männerbünde* have we had a work in which the sexes are juxtaposed with such uncompromising exaggeration. But whereas Weininger's study was replete with the intuitions of genius, while Schurtz supported his position by a most imposing array of fact, Mr Heape's effort is conspicuously lacking in both of these respects. Waving aside the author's own division of the book into chapters, the present writer may for the purposes of this review conveniently divide it into two parts. In the first part the author deals with "certain early forms of superstition and society," primarily with exogamy and totemism. This section of the work is confusing but harmless. The second and briefer part deals with the emancipation of woman. Here the author's handling of the data is highly misleading and may result in serious mischief.

The entire work is given the form of a critique of J. G. Frazer's work on *Totemism and Exogamy*. As will be remembered by the readers of this review, Frazer there advances in a final form his theories of the origin of totemism and exogamy. While endorsing certain of Frazer's conclusions, Mr Heape takes exception to both theories. He rightly protests against the rationalistic interpretation of the origin of exogamy given by Frazer and claims that "the habit of exogamy must certainly have been derived from the natural desire of the male to seek for his mate outside his own family or clan" (p. 15). Passing to totemism, the author accepts Frazer's theory that the origin of the institution must be looked for in the "sick fancies of pregnant women" (*vide* the Aranda situation), but he refuses to believe with Frazer that the practice must be due to the "profound ignorance" of the processes of sexual reproduction ascribed by some observers to these Australian natives. The arguments advanced by the author in defence of this position do not lack ingenuity. He prefers to think of the Aranda "ignorance" as a later, artificial condition, which superseded in the minds of the blacks a relatively clear understanding of the natural nexus of things in sexual reproduction. Here we find Mr Heape in unconscious agreement with the late Andrew Lang. It would be useless, however, to follow up the various points of agreement and disagreement between Frazer and Mr Heape who finds no difficulty in picking holes in Frazer's arguments, but himself evinces a profound ignorance of both totemism and exogamy. The originality of the author's treatment of these topics consists in his



giving them a setting of sex-antagonism. For exogamy is essentially a male idea, an outgrowth of the roving nature of the male. Totemism, on the other hand, is a later product and must be attributed to the feminine mind. The limitations imposed by totemism on the loosely exogamous habits of the primitive male reveal the dominance of the female; these limitations must "be attributed to the power of those hidden female qualities which exert such immense influence on society" (p. 50). Indeed, one of the great difficulties in studying an institution like totemism lies in the fact that "the vast majority of anthropologists are men, and men are notoriously incapable of analyzing the female mind" (p. 22). The author enlarges on the vast importance of the sexual differences between man and woman, on the effect these differences have on the other organs, thus conditioning fundamental psychic and cultural contrasts between the sexes. To illustrate "the effect of environment on Male and Female sexual dominance" the author refers to one of those statements of Frazer where the latter blindly accepts a most unsatisfactory interpretation of badly observed facts furnished by Spencer and Gillen. Slightly disguised by the jargon of sex-antagonism, the passage reads as follows:

An examination of the conditions of society amongst the most primitive savages of Central Australia shows that where, owing to the environment, life is extraordinarily hard, and the work necessary in order to live very strenuous, Male dominance is marked; further north, under more generous environmental conditions, where the life may be conveniently compared with that of our lower middle classes [*sic*], the dominance of sex regulations which have their origin in Female ideas is marked, and woman herself probably occupies the strongest position she ever attains as a sex amongst these people; while still further north, where the environment ensures luxurious living, the dominant character of the Female wanes, and the Male element in society again asserts itself" (p. 9).

But let us turn to the second part of the book in which the author applies the lesson learned in a study of the antagonism of Male and Female ideas among Australian savages, to an interpretation of the modern movement for the emancipation of woman. Here at last the author appears in his true colors, and one begins to understand the meaning and purpose of the whole book. The following passage may serve to reveal Mr Heape's attitude:

Woman is constitutionally quite different from man, so different that no man may justly claim properly and completely to understand any woman, at any time, or under any circumstances. For this reason the gradual march of variability in woman is sure to pass almost unnoticed by man until, suddenly, he finds his own

convenience, and the performance of his normal functions and consequently his health, radically interfered with in consequence thereof. For, be it remembered, an environment which favours variations in the woman's habits and desires has not the same effect on the man; moreover, it has not necessarily, and in fact probably rarely has a correlative effect on him; for instance, the influence which results in lessened breeding power of women does not induce decreased sexuality among men and so balance matters (p. 199).

The extent to which the author's biological insight (for Mr Heape is a biologist!) obstructs his normal vision is almost incredible. On page 26, for instance, in illustration of the assertion that woman's sexuality is directed essentially towards maternity, the author cites the example of a girl of fourteen who

was asked what she would like best in the world, and she replied in the most natural manner, she would like to marry and have four children, then she would like her husband to die and she would bring up her family.

This the author regards as the typical attitude of the Feminine mind:

Once the children are produced, the mother desires freedom to bring them up.

The author deplores the excessive mental and physical strain to which our girls are subjected for they may thus be seriously impeded in their functions of bearing and rearing children: "the storing of nutriment is what is needful for girls in adolescence" (p. 213). Mr Heape's enlightened attitude towards woman's emancipation may be gathered from the following paragraph:

Should extended political power be granted to women it seems certain that those who will exercise that power most freely are the women of this class [spinners], and, if their present behaviour is any criterion of the ultimate use they will make of that power, it is also certain they will exercise it chiefly for their own advantage. The study I have presented in the foregoing pages is strong confirmation of such conclusion. Thus extended power given to women threatens to result in legislation for the advantage of that relatively small class of spinsters who are in reality but a superfluous portion of the population; and since their interests are directly antagonistic to the interests of the woman who is concerned in the production of children, legislation enacted on their behalf will tend to be opposed to the interests of the mothers themselves (p. 208).

Time and again, in the course of his book, the author draws attention to the complacency with which the Male, at different periods in history, permitted Female ideas to limit his rights and deprive him of his comforts. It seems that the complacent Male remains true to himself to the last.

For the present, [thus reads the concluding sentence of the volume] the man is very patient with his woman kind, and is remarkably silent concerning the discomforts he himself is subjected to; perhaps for these very reasons he will act with all the more force when the proper time comes for action."

One is reminded of a passage in the *Domostroi*, a code of domestic ethics of ancient Russia, in which the man is urged not to shrink from the infliction of corporal chastisement whenever his spouse deserves it. Beware, Mr biologist! (for Mr Heape is a biologist!) The time for action may be ripe. Should patience persist when the Feminine idea bars the way to the King's horse at the Derby and invades prime-ministerial golf-links? Or else it may occur that the henpecked Male will become the masculine type, and the Feminine idea will reign supreme in the world.

A. A. GOLDENWEISER



## SOME NEW PUBLICATIONS

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<sup>1</sup>[Vol. II will be devoted to "Anthropologische Untersuchungen bei den Niassern" and Vol. III to "Craniometrische Untersuchungen bei den Niassern."]

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## PERIODICAL LITERATURE

By ALEXANDER F. CHAMBERLAIN

[Authors, especially those whose articles appear in journals and other periodicals not entirely devoted to anthropology, will greatly aid this department by sending directly to Dr Alexander F. Chamberlain, Clark University, Worcester, Massachusetts, U. S. A., copies or reprints of such studies as they may desire to have noticed in these pages.]

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- Hedin (S.)** David Livingstone. Ett hundradsminne. (Ymer, Stkhlm, 1913, xxxiii, 225–229, portr.) Sketch of life and activities of the great African explorer.
- Hitschmann (E.)** Schopenhauer. Versuch einer Psychoanalyse des Philosophen. (Imago, Lpzg u. Wien, 1913, II, 101–174, 1 pl.) Psychoanalytic (Freudian) study of the philosopher Schopenhauer: Life and personality (family, peculiarities of character), philosophical ideas, etc., pathological traits. Schopenhauer, in a way, was a predecessor of the Freudian recognition of the unconscious, with its emphasis on the sexual.
- Poutrin (L.)** W J McGee. (J. Soc. d. Amér. de Paris, 1913, N. S., X, 209–210.) Note of appreciation and reference to chief works.
- Robert Fletcher. (Ibid., 210.) Brief note of appreciation.
- Rivet (P.)** Francisco Adolfo Fonck. (Ibid., 208–209.) Note on life, etc., with list of publications of Dr F. A. Fonck (d. Oct. 21, 1912, aged 82 years), an authority on Chilian archeology, etc. In 1910 he published *La región pre-histórica de Quilpué y su relación con la de Tiahuanacu*.
- S. (J.)** Josef Hempel. (Mitt. d. Anthr. Ges. in Wien, 1913, XLIII, 255–256.) Sketch of life and works of J. Hempel (1849–1913), the Hungarian archeologist, author of *Allertümer der Bronzezeit in Ungarn* (3 vols., 1887–1896), etc.
- Salin (B.)** Hans Olof Hildebrand. (Ymer, Stkhlm, 1913, xxxiii, 186–195, portr.) Account of life, scientific labors, publications, etc., of H. O. Hildebrand (1842–1913), the Swedish historian and archeologist. In 1884 he published *De lägre naturfolkens konst*, based chiefly on material of the Vega expedition.
- Semper (M.)** Diluvium und prähistorische Menschheit bei Goethe und seinen Zeitgenossen. (Korr.-Bl. d. D. Ges. f. Anthrop., Hamburg, 1912, XLIII, 56–57.) Points out briefly the neglect of Goethe and his contempo-



raries of the questions involved in the *diluvium* and prehistoric man.

- Vignaud** (H.) M. González de la Rosa. *Savant péruvien*. (J. Soc. d. Amér. de Paris, 1913, N. S., X, 295-208.) Appreciation of scientific labors and publications of the Peruvian scholar and archeologist (d. Oct. 5, 1912, aged 68).  
 — Jules Mancini. (Ibid., 208.) Brief note of appreciation of J. J. M. D. Mancini (1875-1912), author of *Boliviar*, a valuable historical study.

### GENERAL

- Aichel** (O.) "Über die Entwicklung des Inka-Beines. (Z. f. Ethnol., Berlin, 1913, XLV, 627-632, 6 fgs.) Treats of the development of the Inca bone on the basis of the study of the skulls of human embryos. According to A., "the *Os incae* is an abnormal formation, having nothing to do with the normal *Anlage* of the occipital bone"; it is "an atypical formation, occurring in man only." Brain-pressure in connection with the upright posture of man has had much to do with the production of the Inca bone.
- v. Baelz** (E.) Kritik der Einteilung der Menschenrassen. (Korr.-Bl. d. D. Ges. f. Anthr., Hamburg, 1912, XLIII, 110-114.) General discussion of division of mankind into races.—Linnaeus, Blumenbach, Cuvier, Retzius, theories based on hair (from Pruner Bey to Friedenthal), Fritsch, Stratz, etc. Dr v. Baelz thinks the scheme of Fritsch offers the best basis,—white, yellow and black archimorphic stock-races. But color distinctions are to be taken *cum grano salis*. He holds to his opinion, first expressed in 1885, that "the real race-bone is the upper jaw-bone."
- Berkusky** (H.) Zur Symbolik der Farben. (Z. d. Ver. f. Volksk., Berlin, 1913, XXIII, 146-163, 250-265.) Treats of the symbolism of colors in all parts of the world and among various peoples, civilized and uncivilized. *Black* (connection with evil, disease, the Devil, witches, death, black animals, black amulets, painting black, mourning, etc.); *white* (natural contrast to powers of darkness, white animals protective and lucky, white offerings of animals, etc., albinos, white protective and lucky color, symbol of peace, purity, goodness, death, mourning-color, sometimes unlucky); *red* (symbol of life, painting body, or bones of dead, red, protective against evil, symbol of fire, as festal ornament, red and "magic," red clothes, red amulets, etc., corals as protective means, red flowers and plants, red as symbol of happiness, lucky color at weddings, etc., red animals, etc., in sacrifice, red coffins, etc.); *yellow* (symbolically nearest *red*); *blue* (symbolically nearest *black*; symbol of sky, water, etc.).
- Boas** (F.) Einfluss von Erblichkeit und Umwelt auf das Wachstum. (Z. f. Ethnol., Berlin, 1913, XLV, 615-627.) Discusses influence of heredity and environment on growth,—sex and age differences, (pp. table of development-periods of ossification, etc., p. 617; table of variability of physiological development-periods, p. 620), family resemblances, etc. There occurs, according to B., not only variability in the individual, but also contemporary variations in the measurements of large groups of people, conditioned by the external circumstances in which they live. Considerable changes of type may occur by reason of environmental influences, without it being necessary to assume fundamental physiological changes in the hereditary character of the group.
- Chamberlain** (A. F.) The "antagonism" of city and country. (J. Relig. Psychol., Worcester, Mass., 1913, VI, 279-293.) Historical-philological sketch. Traces development of contrast (particularly religious bias) and discusses etymology of terms for *city*, *country* and related conceptions.
- Dubreuil-Chambardel** (L.) Du développement du premier rayon digital. De l'hyperphalangie du pouce et de la signification du premier métacarpien. (Bull. Soc. d'Anthrop. de Paris, 1913, VI<sup>e</sup> s., IV, 256-269, 10 fgs.) Résumés knowledge concerning hyperphalangy of the thumb, radial hyperdactyly, and the development of the first metacarpian. The thumb, like the other fingers, may have 3 phalanges,—the one normally lacking is the phalangine. The metacarpian of the thumb is not a phalange. Radial hyperdactyly is often associated with hyperphalangy of the thumb.
- v. Eggeling** (H.) Die Leistungsfähigkeit physognomischer Rekonstruktionsversuche auf Grundlage des Schädels. (A. f. Anthrop., Brnshwg., 1913, N. F., XII, 44-47, 2 pls.) Treats of recon-

struction of the physiognomy from data of the skull. The plates contain 2 reconstructions in profile and in face from the skull of a thirty-year old man, —these show no great resemblance with each other or with the death-masks (reproduced also in the plates).

**Falkenburger (F.)** *Diagraphische Untersuchungen an normalen und deformierten Rassenschädeln.* (Ibid., 81-95, 2 pls., 12 fgs.) Based on study of 34 New Pomeranian, 24 Australian, 27 African Negro, 10 Tirolian normal skulls; and 72 Peruvian, 13 Mexican deformed skulls,—also the man of Neandertal. Dr F. studied likewise skulls of 3 chimpanzees, 3 orangs, 3 gorillas. The general conclusion reached is that "correlations exist between the individual parts of the skull," and that "from the earliest times of mankind, from the fossil fragments of prehistoric crania down to the modern European skull, in spite of deformation, etc., the correlation in cranial growth and development has continued as something specifically human."

— *Zur Craniotrigonometrie.* (Korr.-Bl. d. D. Ges. f. Anthrop., Hamburg, 1912, XLIII, 126-129, 6 fgs.) Based on observation of 34 New Pomeranian, 24 Australian, 29 Negro, 14 European and 12 other skulls,—also 9 anthropoid. Peculiarities of angles and curves are noted. F. intends to treat the subject in detail in a future monograph. See previous title.

**Freud (S.)** *Über einige Übereinstimmungen im Seelenleben der Wilden und der Neurotiker.* IV. Die infantile Wiederkehr des Totemismus. (Imago, Lpzg u. Berlin, 1913, II, 357-408.) Psychoanalytic discussion of totemism and totemic theories in relation to the animal-phobia of children. F. accepts totemism as a "stage of culture" and looks favorably on Reinach's 12 points of totemic religion.

**Godin (P.)** *Influence du poids des bras sur les modifications respiratoires au cours de la croissance.* (C.-R. Acad. d. Sci., Paris, 1913, CLVII, 436-437.) Voluntary inspiration utilizes much less the play of the thorax after puberty than before it. Probably favors the vertical amplification of the lungs, less advantageous for that organ, to the detriment of the horizontal. See the author's book, *La croissance pendant*

*l'âge scolaire* (Neuchâtel, 1913. Pp. 300).

**Haberlandt (A.)** *Prähistorisch-ethnographische Parallelen.* (A. f. Anthrop., Brnshwg, 1913, N. F., XII, 1-25, 37 fgs., Bibl.) After a general discussion of the subject of "parallel phenomena," methods of investigation, etc., H. treats of metal work (iron swords from North Cameroons and bronze from the later bronze age of France; swords from North Cameroons, later French bronze age, Hallstatt period, with similar handles; also swords with similar handle from modern Adamaua, North Africa, Hallstatt period, Teutonic of Roman and Viking times; bronze bracelets from West Africa and prehistoric Denmark); arrow-points, spear-heads and other implements and weapons of flint, etc., from America and various parts of prehistoric Europe, modern Africa, etc.; stone hammers and axes with similar hafting; double-axes; harpoons and harpoon-points, etc.; pottery and clay objects (pottery with similar ornamentation from America, neolithic Bosnia, neolithic Cambodia; spiral-ornamented vessels from neolithic Bosnia and Pueblos Indians; ornamented ware from neolithic Bosnia, Pueblos Indians, neolithic Cambodia, etc.); clay and bronze figures,—Italian iron age, Hisarlik-Troy, Chile, etc.; "portrait-urns," etc., from prehistoric Italy, America; burial-methods, etc. It would appear that "no large group of human culture-characters is free from coincidences that must be regarded as having arisen independently of one another in the most diverse regions"; and "in the occurrence of such independent parallel phenomena a certain unmistakable regularity rules." This monograph is a thesis for the Ph.D. at the University of Vienna. The American literature on "convergence" and kindred topics should have been made use of here.

**Karutz (—)** *Der Emanismus. Ein Vorschlag zur ethnologischen Terminologie.* (Z. f. Ethnol., Berlin, 1913, XLV, 545-611.) Treats of religion and magic, pre-animism, dynamism, fetishism, magic, animism, etc. For the last five Dr K. proposes to substitute a single one, viz. *emanism*, i. e., "the doctrine of the emanations of matter; the concept that matter radiates its qualities, emanates and gives them off to the



environment; that these emanations of physical qualities of inorganic bodies, of physiological qualities of organic bodies, of psychical and intellectual qualities of men and animals, pass over to other things and organisms." *Emanism*, according to Dr K., explains "magic effects," taboos, folk-medicine (homosexuality, e. g., is emanation-therapeutics), the phenomena of phallicism, image-cult and amuletry, sacrifice, skull-cult, word-magic, anthropophagy, so-called "metamorphosis" (only an emanation of human will to animals), "near" and "far" magic, demonism, etc. The word of the primitive Faust was "Im Anfang war die Kraft."

**Klaatsch (H.)** Die Bedeutung des Säugemechanismus für die Stammesgeschichte des Menschen. (Korr.-Bl. d. D. Ges. f. Anthr., Hamburg, 1912, XLIII, 114-126, 17 fgs.) Treats of the significance of the sucking-mechanism for the evolutionary ancestry of man, theories connected therewith, etc. The transformation of the upper lip in connection with sucking is also considered. According to Dr K., the absence of the *philtrum* in the anthropoids is not a primitive condition; so, likewise, with the *Tuberculum labii superioris*. This subject is to be treated later in detail by the author.

**Kohlbrugge (—)** Über den Animismus. (Korr.-Bl. d. D. Ges. f. Anthr., Hamburg, 1913, XLIV, 20-21.) General discussion. Dr K. thinks that "all peoples have passed through a period of exclusively animistic thinking."

**Kollmann (M.)** Le déterminisme du sexe chez l'homme. Discussion de quelques théories. (Bull. Soc. d'Anthr. de Paris, 1913, vi<sup>e</sup> s., IV, 238-254.) Discusses various theories of sex-determination in man,—Schenk, Thury, Robinson, etc.; theory of parental age, theory of weaker generator and stronger generator. According to Dr K., the Schenk theory and analogous theories have no standing. Sex is determined in man "at the moment of fecundation, i. e., at the instant the spermatozoid and the ovula unite."

**Krämer (A.)** Museumsverbände und ihre Zwecke. (Korr.-Bl. d. D. Ges. f. Anthr., Hamburg, 1913, XLIV, 33-35.) Brief discussion of Museum Societies and their objects.

**Lauer (B.)** History of the finger-print system. (Smithson. Rep. for 1912,

Wash., 1913, 631-652, 7 pls.) In this interesting study the chronological priority of the Chinese in the practice of finger-prints is demonstrated,—it is not of great antiquity in India; and the great civilizations of the west (Egypt, Babylonia, Greece, Rome) seem not to have known it. Its presence in India (before the time of Herschel) may be due to Chinese immigrants. Painting with the finger-tips existed in China long before the paint-brush or the wooden stylus.

**v. Luschan (F.)** Die Wichtigkeit des Zusammenarbeitens der Ethnographie und der somatischen Anthropologie mit der Prähistorie. (Korr.-Bl. d. D. Ges. f. Anthr., Hamburg, 1912, XLIII, 52-56.) General discussion of the importance of the cooperation of ethnography and physical anthropology in prehistoric study. On pages 55-56 race-mixture is considered.

**Mollison (T.)** Die Präzipitinreaktion als Zeugnis für die Anthropomorphieverwandtschaft des Menschen. (Ibid., 132-135, 3 fgs.) Treats of praecipitin reaction as indicating relationship of man and anthropoids. According to Dr M., man and the chimpanzee possess *proteals* in common, which the macaque does not have,—they have therefore had a common period of evolution (i. e., the "pre-troglodytic stage" of Keith).

— Eine neue Methode zur Prüfung des Farbensinnes und ihre Ergebnisse an Europäern und Somali. (A. f. Anthropol., Brnschw., 1913, N. F., XII, 26-43, 21 fgs.) Gives results of investigation of color-sense of 81 European males and 48 females, and 26 male Somali, by a new method combining quantitative determination of color-sensitivity with the advantage of sorting. Mineral colors mixed with zinc-white and treated with celluloid solution, gave on paste-board strips Nos. 1-20 shades of red, 21-40 yellow, 41-60 green, and 61-80 blue. Racial and sex differences in color-perception occur, expressing themselves not only in different fineness of the sense for individual colors, but also in unequal tendencies to confuse weak colors, in different amounts of variability and in the manner and strength of the correlations of sensibility for diverse colors. The racial difference between male Europeans and male Somali as to



color-sense is four times as great as is the sex-difference for Europeans.

- Muller** (H. F.) A chronological note on the physiological explanation of the prohibition of incest. (J. Relig. Psychol., Worcester, Mass., 1913, VI, 294-295.) Points out that the desire of the legislator to justify this prohibition on the ground that incestuous intercourse is detrimental to the race is much older than the XVIIth century (as Reinach has recently limited it), going back at least to Pope Gregory the Great, in the last years of the VIth century.
- Muskat** (Dr) Ein einfaches Verfahren zur Aufnahme von Fussabdrücken. (Korr.-Bl. d. D. Ges. f. Anthr., Hamburg, 1913, XLIV, 35.) Describes a simple method (by pigmented paper) of obtaining foot-impressions.
- Rank** (O.) Die Nacktheit in Sage und Dichtung. Eine psychoanalytische Studie. (Imago, Lpzg u. Berlin, 1913, II, 267-301, 409-446.) A Freudian study of nakedness in Sage and poetry, etc. "Zeigelust" and its complement "Schaulust" are discussed in detail.
- Reicher** (M.) Beitrag zur Anthropologie des Calcaneus. (A. f. Anthropol., Brnschw., 1913, N. F., XII, 108-133, 2 pl., 4 fgs.) Detailed anthropological study of calcaneus (20 Swiss, 19 Tirolese, 24 Alemanian, 7 Burmese, 5 Fuegian, 2 Senoi, 2 Kubu, 7 Bhot, 6 Australian, 6 gorilla, 1 chimpanzee, 5 orang, 11 hylobates) with measurements (pp. 127-133), description, etc. Dr R. concludes that the heel-bone of man, in comparison with that of the anthropoids, shows a much greater development expressing itself particularly in its relatively larger breadth and height. Racial differences also exist.
- Reubel** (G.) Pfarrbücher in abgeschlossenen Dörfern. (Korr.-Bl. d. D. Ges. f. Anthr., Hamburg, 1913, XLIV, 9-10.) Points out that isolated communities, with close local marriages, offer a field for anthropological study. The old parish records are of great value here.
- v. Schwarz** (M.) Einiges über ein Verfahren zur Herstellung von Gipsgefässen. (Ibid., 25-28, 7 fgs.) Describes a method of producing plaster vessels, useful for making duplicates of pottery for museums, etc.
- Silfintich'** (J. R.) K'antropologefrafia lyesa po Marek'y. (Russk. Antr. Th., Moskva, 1912, Nos. 2-3, 164-171.) Résumé, etc., of R. Marek's article on

"the anthropogeography of the forest," in the *Geographische Zeitschrift* for 1912.

- Steinmann** (G.) Über die Verbreitung von Feuerstein und ähnlichen Gesteinsarten in der Natur. (Korr.-Bl. d. D. Ges. f. Anthr., Hamburg, 1913, XLIV, 54-55.) Brief general account of the occurrence in nature of flints, etc.
- Treibitsch** (R.) Versuch einer Psychologie der Volksmedizin und des Aberglaubens. (Mitt. d. Anthr. Ges. in Wien, 1913, XLIII, 169-209.) T. attempts to give a sketch of the psychology of folk-medicine and superstition, adopting the division of subject-matter given by Stoll, in his *Suggestion und Hypnotismus in der Völkerpsychologie* (Leipzig, 1904). Defensive procedure (protection against disease, death, and other evils), healing of diseases, protection of personal property; offensive procedure (injury of human beings in life and health; injury to property); expetitive procedure, *i. e.*, procedure with which a wish is bound up (magical production for human beings of favorable natural events; omens and the foreseeing of events, etc.; obtaining of supernatural powers; obtaining of material goods); apparent miracles. Psychological "moments" leading to the origin of the diverse customs of folk-medicine and superstition are: Etymology, symbolism and association of ideas, religious relations, periodic issue of biological phenomena, suggestion and auto-suggestion, mistaking natural processes, striking phenomena in nature.
- Vallois** (L.) et Vallois (H.) Un cas de grossesse gémellaire monoamniotique avec envouements multiples des cordons. (Bull. Soc. d'Anthr. de Paris, 1913, VI<sup>e</sup> s., IV, 213-226, 3 fgs.) Details of twin-pregnancy (univitelline) with remarkable intertwining of the cords.
- Verworn** (M.) Die Technik der Feuersteinbearbeitung. (Korr.-Bl. d. D. Ges. f. Anthr., Hamburg, 1913, XLIV, 54.) Note, based on experiments, concerning the working of flint.
- Die Kultur der eolithischen und archäolithischen Periode. (Ibid., 55-56.) Prof. V. distinguishes in the earliest human culture 3 periods: Eolithic (use of natural stones), archæolithic (artificial flint, without as yet the conventional form), paleolithic.

**Virchow (H.)** Gesichtsschädel und Gesichtsmaske. (Ibid., 1912, XLIII, 107-110, 5 figs.) Based on study of bony face and masks of 15 heads (9 Germans, 3 Sundanese, a Chinese, a Guayaki Indian, and a Cameroons Negro). Points out resemblances and differences between face and mask. See v. Egging (H.).

**Wallis (W. D.)** Religion and magic. (J. Relig. Psychol., Worcester, Mass., 1913, VI, 238-272.) Detailed discussion of questions raised in Prof. J. H. Leuba's recent work *A Psychological Study of Religion: Its Origin, Function, and Future* (N. Y., 1912).

**v. Winterstein (A.)** Psychoanalytische Anmerkungen zur Geschichte der Philosophie. (Imago, Lpzg u. Berlin, 1913, II, 175-237.) Freudian discussion of the history of philosophy,—systems, personality, etc.

**Wissler (C.)** The relation of culture to environment from the standpoint of invention. (Pop. Sci. Mo., Garrison, N. Y., 1913, 164-168.) The production of culture is due to the functioning of the psychic part of man. Any invention taken up by a social group of people becomes thereby a trait of culture. An invention "must work to survive," but "its fitness is chiefly a matter of social belief, and as such subject to all the ills and vagaries of folk-thought."

— The doctrine of evolution and anthropology. (J. Relig. Psychol., Worcester, Mass., 1913, VI, 223-238.) Discusses the historical or "cultural" point of view of the interpretation of human culture, as contrasted with the biological, which latter "applies to the psycho-physical mechanism, but not to culture." The mechanisms "are biological and innate, and constitute man's equipment for the production of cultures," but "culture itself seems to be associated habit-complexes or constructs of the mind, and not to be in any way innate or inborn, but to be an external affair, preserved and carried on entirely by learning or educating processes." The history of human culture is the story of a being "in some hour launched upon his career with the *inventive instinct* and its functional equipment." Cultures develop and have an evolution of their own, but such evolution can be conceived of in logical or psychological terms only, and not in biological.

## EUROPE

**Allemann (H.)** Sagen aus dem Obersimmenthal, Lenk. II. (Schw. Arch. f. Volksk., Basel, 1913, XVII, 133-163.) German texts of 21 brief tales relating to places, witches, sprites, dance with the devil, devils' medicine, dwarfs, bewitched cattle, the devil cheated, blessing of grain, dragon, etc.

**Andrae (A.)** Volkstümliche Auslegungen des Goldammergesanges. (Z. d. Ver. f. Volksk., Berlin, 1913, XXIII, 189.) Cites various folk-interpretations of the song of the goldfinch.

— Zu einigen Schnäcken. (Ibid., 189-190.) Cites several jests, etc., from Abraham a Santa Clara, W. J. Weber, Hagedorn, Hierocles, etc.

**Anthony (R.)** L'Encéphale de l'Homme fossile de la Quina. (Bull. Soc. d'Anthr. de Paris, 1913, V<sup>e</sup> s., IV, 117-195, 3 pl., 20 figs., Bibl.) Detailed study (from endocranial cast) of the "fossil man" of La Quina, in comparison with man (ancient and modern) and the various anthropoids. The cranial vault, the vessels, the neopallial cortex, etc., are considered. According to Dr A., the encephalon of La Quina is more voluminous than that of Gibraltar, but less than those of La Chapelle and Neandertal, and its general development is of the same type as that of the men of La Chapelle, Neandertal, and (as far as one can judge) Gibraltar (the last is probably female). The La Quina encephalon agrees with those of La Chapelle and Neandertal in certain characteristics, the frontal lobes, asymmetry, etc. The neopallial convolutions are less crude than those of the men of La Chapelle and Neandertal. In the matter of position and direction of the fissures of Sylvius and Rolando, and the frontal opercle, the encephalon of the man of La Quina, like those of the men of La Chapelle and Neandertal, is intermediary between modern man and the anthropoids.

**Baudouin (M.)** Découverte et fouille d'un mégalithe funéraire aux Landes, à l'île d'Yeu, Vendée. (Ibid., 195-208, 7 figs.) Historical, descriptive and technical notes on discoveries of 1907: remains of a neolithic, burial megalith, and a stone with pittings or cupules (dating somewhat earlier than the megalith).

**Bégouen (M.)** Les deux bisons d'argile. (L'Anthropologie, Paris, 1913, XXIV, 335-337.) Poem (on the two clay

- figures of bisons discovered in 1912 in the Tuc d'Audoubert cave), dedicated to E. Cartailhac.
- Beltz (R.)** Fünfter Bericht der Kommission zur Herstellung von Typenkarten: Latènefibeln. (Korr.-Bl. d. D. Ges. f. Anthr., Hamburg, 1912, XLIII, 147-148.) Notes that the 22 types distinguished by Lissauer have had to be increased to 66. The next report will deal with the fibulae of the bronze age and Hallstatt period.
- Über Slawengräber. (Ibid., 80-83.) Treats of distribution, character, variation in form, contents, etc., date of Slavonic graves in Germany. Interesting is the Wendish element in Mecklenburg.
- Bloch (A.)** Discussion à propos de la communication de M. Anthony sur l'encéphale du crâne de la Quina. (Bull. Soc. d'Anthr. de Paris, 1913, vi<sup>e</sup> s., IV, 208-209.) Cites M. Martin's comparison of the skull of La Quina, that of a modern Arab, and that of the Pithecanthropus. One sees that the iniac antero-posterior diameter of the La Quina cranium exceeds that of the modern Arab,—a case of the sort of compensation involved in G. St. Hilaire's "law of organic balancing." See Anthony (R.).
- Bolte (J.)** Zu dem Soldatenliede 'Hurrah, die Schanze vier.' (Z. d. Ver. f. Volksk., Berlin, 1913, XXIII, 171.) Note on author and melody. See also Lewalter (J.).
- Breuil (H.) et Obermaier (H.)** Institut de Paléontologie Humaine. Travaux exécutés en 1912. (L'Anthropologie, Paris, 1913, XXIV, 1-16, 16 fgs.) Résumés investigations of 1912: Province of Santander (engraved "bâton" and colored pebble from Valle cavern; Mousterian, Aurignacian, Solutrean, Magdalenian and Azilian, and neolithic specimens, from Castillo, Puente Viesgo, including a "bâton" with deer carved on it,—the neolithic object was a small copper poignard); Spanish rock-paintings (cave of Atapuca, bear-head, ramiform signs, etc.; Tortosilla and San García; Velez Blanco, Almeria, "old neolithic female idol," etc.; Sierra Morena, conventional human figures and faces; rock-shelter of Tabernera, worked quartzites at foot of paintings); cave of Pileta, Malaga, black horse, in paleolithic style; tecliform and other signs; "station" of Bobadilla, Malaga, Mousterian flints; flints, etc., from Aceña, Burgos, quartzites from Barranco del Rio Ucero.
- Brindley (H. H.)** The fishing boats in a window of 1552 in Auppegard church, Norway. (Proc. Camb. Antiq. Soc., Cambridge, Eng., 1912, x, N. S., 118-121, 1 pl.) Describes and figures a "dogger" at anchor. The other boat "is apparently intended for a dogger, but she has a square counter." Representations of small craft in detail as early as 1552 are not very numerous.
- Brückner (A.)** Neuere Arbeiten zur slawischen Volkskunde. I. Böhmisches und Polnisch. (Z. d. Ver. f. Volksk., Berlin, 1913, XXIII, 191-202.) Résumés and reviews of the literature of 1912 relating to Bohemian and Polish folk-lore,—works of Niederle, Janko, Žunkovič, Novotný, Zíbrt, Polívka, Horský, Chudoba, Sýkora, Flajšhau, Loš, Talko-Hryncevich, Wierzbowski, Kieszkowski, Lozinski, Mejer, Kraushar, Slomka, etc.
- Dillenius (G. A.)** Über einige spätmittelalterliche Schädel aus Kempten. (Beitr. z. Anthr. u. Urgesch. Bayerns, München, 1913, XIX, 57-77, 10 pls.) Treats of 10 skulls (one, at least, female), chiefly fragmentary, belonging to the late Middle Ages, discovered, together with fragments of pottery, etc., in the city of Kempten, in the course of digging for the laying of water-pipes. The find is described on pages 78-79 by Dr P. Reinecke and Dr Karlinger.
- Duckworth (W. L. H.)** Report on human bones from Roman and Saxon site in Grange Road, Cambridge. (Proc. Camb. Antiq. Soc., Cambridge, Eng., 1912, x, N. S., 128-132.) Notes on 6 skeletons and fragments of skeletons (4 m., 2 f.) with chief measurements of three skulls,—2 male, indexes 78.4, 81.6; one female, index 75.9. The prevailing type is "Romano-British." The female skull is probably Saxon. See Walker (F. G.).
- Report on some human remains from Hynning in Westmoreland. (Ibid., 133-144, 4 fgs.) Notes on remains of 6 individuals, some of which may be Saxon, though not so, if ancient, since Westmoreland, according to Prof. Hughes, was not invaded by the Saxons. The Hynning skeletons "are probably not representative of the neolithic inhabitants of Great Britain." One skull may be Scandinavian. One



skull exhibits a remarkable flexion and torsion, which may be due to conditions of interment.

**Ebermann (O.)** Zur Aberglaubenliste in Vintlers Pluemen der Tugent. (Z. d. Ver. f. Volksk., Berlin, 1913, XXIII, 114-136.) Second half. Treats of superstitions in v. 7773-8241. Items relating to star-worship, fever-medicine, 4-leaved clover, witchcraft, Palm-Sunday, apoplexy, magic, ghosts and disembodied spirits, folk-medicine, charms of various sorts, prophesying from shoulder-blade (p. 123), blessing of domestic animals, "St George's Shirt," use of parts of dead bodies of executed criminals for "magic" purposes, divining-rod, gallows, casting the shoe, horse-shoe, hunting charms, conjuration, sweat-cloth, riding through the air, love-charms, St Silvester's eve, tree-frog, etc.

**Eidam (Dr)** Eine prähistorische Befestigung auf der gelben Bürg bei Gunzenhausen. (Korr.-Bl. d. D. Ges. f. Anthr., Hamburg, 1912, XLIII, 140-142.) Describes briefly a wall-fortification (dating, from finds of needles, bronze bracelets, pottery fragments, etc., from ca. 1000 B. C.). The use of burnt limestone is indicated.

**Ekholm (G.)** Stenåldersproblemen. Några synpunkter. (Ymer, Stkhlm, 1913, XXXIII, 141-147.) Discusses problems of the stone age, with special reference to the nature of man's settlement in certain parts of Scandinavia.

**Elkind (A. D.)** Anthropologitcheskoe izutchenie evreev' za poslyédniya desyat' lyét'. (Russk. Antr. Zh., Moskva, 1912, Nos. 2-3, 1-50.) Résumés, with many tables of measurements, recent anthropological studies of the Jews in various parts of the world, Fishberg, Weissenberg, Ivanovski, Talko-Hrynecwicz, Elkind, etc. The author seems to favor the idea of one Jewish type.

**Fischer (E.)** Sind die heutigen Albanesen die Nachkommen der alten Illyrier? (Korr.-Bl. d. D. Ges. f. Anthr., Hamburg, 1913, XLIV, 11-14.) See *Curr. Anthropol. Lit.*, 1913, II, 108.

**Gabbay (M.)** Traditions de Vouvyry. (Schw. Arch. f. Volksk., Basel, 1913, XVII, 173-185.) Items of folklore collected at Lourtier,—20 brief tales and legends; 6 games and play-formulas; 5 riddles; miscellaneous beliefs and superstitions, relating to weather, etc.

**Garnier-Mouronval (M.)** Recherches anthropométriques sur les normands. (L'Anthropologie, Paris, 1913, XXIV, 25-49, 15 figs.) Gives, with measurements, curves, etc., results of investigation of 100 men (aged 21-23), who had passed several of the military scrutinies, and, therefore, represent a rather selected group,—the majority came from Seine-Inférieure (Pays de Caux). The leg and neck seem to grow as the height does; in inverse relation to height grow length of bust, length of foot, length of hand, height of head, all breadth-measurements. The finger-reach ought to be divided into the elements composing it. The shortest men are marked by length of bust, length of hand and foot, width of trunk, width of pelvis, shortness of legs, shortness of neck. The range of stature was 1570 to 1820 mm., the majority lying between 1640 and 1720 mm.

**Gazel (A.),** see Mayette (L.).

**Gebhardt (A.)** Das Epitaphium des Michael Funck. Ein Zeugnis zur Steinkreuzforschung und zur Rechtspflege einer oligarchisch regierten Reichstadt. (Z. d. Ver. f. Volksk., Berlin, 1913, XXIII, 164-171, 3 figs.) Treats of the epitaphium of M. Funck (d. 1611), in relation to the study of the stone-cross, etc.

**Geologischen Grundlagen (Die) der Diluvial-Prähistorie.** (Korr.-Bl. d. D. Ges. f. Anthropol., Hamburg, 1912, XLIII, 60-63.) General discussion of the basis of diluvial prehistory, by Wieggers, J. Bayer, R. R. Schmidt, Hiltzheimer, E. Naumann, L. Henkel, J. Szombathy.

**Gilbertson (A. N.)** The pitfall: an Old World folk-lore cycle. (J. Relig. Psychol., Worcester, Mass., 1913, VI, 273-278.) Treats of the age and distribution of the Old Norse tale of "The very father in the house" and its Indian and Tibetan cognates,—in all a typical episode is the falling of animals into a pit. The foreign tales emphasize the ungratefulness of human beings as compared with animals, but the Norse people never believed that animals were so much more grateful than men, and in their rendering of this borrowed Oriental tale they have reconstituted it in several ways.

**Heiderich (—)** Über Ausgrabungen in Klein-Schneen und Rosdorf. (Korr.-Bl.

- d. D. Ges. f. Anthr., Hamburg, 1913, XLIV, 14-16, 19 fgs.) Brief account of excavations and finds,—flints stone, axe, ornamented pottery fragments, etc.
- Hell (M.)** Eine jungsteinzeitliche Ansiedelung am Oberen Rainberg in der Stadt Salzburg. (A. f. Anthrop., Brnswgw, 1913, N. F., XII, 48-53, 7 fgs.) Treats of finds,—pottery (plain and ornamented), flints (knives, scrapers, arrow-points, etc.), stone axes, animal bones, etc., at a settlement of the late stone age in Salzburg, which seems contemporary, on the one hand, with the "stations" on the Auhöge and Göttschenberg, and, on the other, with the early period of the lake-dwellings of Upper Austria.
- Hoffmann-Krayer (E.)** Die Zahl 72. (Z. d. Ver. f. Volksk., Berlin, 1913, XXIII, 190.) Adds to folk-lore of the number 72,—"seventy-two languages," "72 qualities of betony," etc.
- Höfler (M.)** Zur Somatologie der Gallokelten. (A. f. Anthrop., Brnswgw, 1913, N. F., XII, 54-74, 29 fgs.) Treats of the somatology of the Gallo-Celts, on the basis of study of deities and heads also of men and women,—idealized Hellenic conceptions of Gallic types, late Roman, Gallo-Roman, late Hellenic, Roman, Gallo-Germanic, etc.; also (pp. 60-74) a discussion of the Celtic names for the members and organs of the body. Celtic appreciation of somatic beauty was conceived particularly with the head and face. The somatic comparisons of organs, etc., were drawn chiefly from observation of the immediate primitive (female especially) *milieu* of life.
- Jacoby (A.)** Zum Prozessverfahren gegen die bösen Geister. (Z. d. Ver. f. Volksk., Berlin, 1913, XXIII, 184-187.) Cites items of judicial proceedings against evil spirits from Iceland (ca. 1200 A. D.) and from the Hirsan *Chronik* of 1499.
- Kieckebusch (A.)** Versuch einer Rekonstruktion des vorgeschichtlichen Hauses von Buch. (Z. f. Ethnol., Berlin, 1913, XLV, 400-404, 3 fgs.) Figures and describes reconstruction of a bronze-age house, on the basis of discoveries at Buch,—a house resembling, but not in all particulars, those of Grossbeeren, Neukölln, Hasenfeld and Trebus.
- Vorgeschichtliche Wohnstätten und die Methode ihrer Untersuchung. (Korr.-Bl. d. D. Ges. f. Anthrop., Hamburg, 1912, XLIII, 63-68.) Treats of the problem of prehistoric settlements, the method of their investigation, etc.
- Knoop (L.)** Über eine steinzeitliche Grabstelle bei Seinstedt im Kreise Wolfenbüttel. (Ibid., 1913, XLIV, 42-44, 5 fgs.) Describes a burial-place of the stone age (pottery late neolithic), and finds (stone cist, remains of several individuals; one burial is paleolithic).
- Knoop (O.)** Der Schuss auf den lieben Gott. (Z. d. Ver. f. Volksk., Berlin, 1913, XXIII, 188-189.) Tale of peasant's attempt to shoot God,—he was changed into a stone,—from the Kolmar region.
- Krahmer (W.)** Bericht über ethnographische Arbeiten in Lappland (Tome-lappmark, Enare-See, Kola), 1912. (Z. f. Ethnol., Berlin, 1913, XLV, 532-544, 12 fgs.) Brief account of ethnographic investigations in the Tome-lappmark region of Swedish Lappland and the Enare Lake region of northern Finland,—the former inhabited by nomadic reindeer-Lapps, the latter by fisher-Lapps. The Russian Lapps of the Kola peninsula were also visited. Ethnological collections were made. Degeneration in folk-industry is marked, especially in the Enare and Kola countries, but the culture-status of the Enare Lapps has improved. The worst hygienic conditions obtain among the Lapps of Kola. The Kola Lapps are losing their special culture by reason of contact with Syrjanians and Samoyeds. More favorable conditions prevail in Scandinavia.
- Kyd (F. D.) u. Dettling (A.)** Über die Bettler im Lande Schwyz. (Schw. Arch. f. Volksk., Basel, 1913, XVII, 164-172, 1 fg.) Items concerning beggars in Schwyz from 1550 to 1759. On pages 169 is a brief vocabulary of vagabond jargon written down in 1859.
- Laval (E.)** Présentations d'objets trouvés dans la grotte préhistorique de Solaure, près de Die, Drôme. (Bull. Soc. d'Anthr. de Paris, 1913, VI<sup>e</sup> s., IV., 354-356, 1 fg.) Records find of fragments of crude pottery, flints, bone necklace, cut and perforated head of a human femur, bronze axe, object of bone, in the deep cavern of Salaure or Solaure. The perforated bone is probably a



- spindle whorl. These caverns have evidently been used in the bronze as well as in the stone age.
- Lehner (H.)** Über einen bandkeramischen Herrnsitz bei Plaidt an der Nette. (Korr.-Bl. d. D. Ges. f. Anthr., Hamburg, 1913, XLIV, 21-22.) Treats briefly of a large prehistoric settlement (neolithic, with "ribbon-pottery"), south of Plaidt on the Nette.
- Lewalter (J.) u. Bolte (J.)** Drei Puppenspiele von Doktor Faust. (Z. d. Ver. f. Volksk., Berlin, 1913, XXIII, 137-147.) Second half. Gives text of a puppet-play, "Dr Faust," in 3 acts as played in the '70's by O. Seidel; also text of another, in 4 acts, as played by Julius Kühn in München in 1895.
- Lohmeyer (K.)** Zur Sage vom Traum vom Schatz auf der Brücke. (Ibid., 187-188.) Adds version from region of Heidelberg.
- Louquet (G. H.)** Les pétroglyphes de Gavrinis. (L'Anthropologie, Paris, 1913, XXIV, 153-169, 34 figs.) Treats of the petroglyphs of Gavrinis, their distinctive characters, etc. According to Prof. L., "the petroglyphs of Gavrinis, and those of western Brittany, to which may also be added those of the Irish megaliths, form a homogeneous ensemble, attaching itself by means of numerous intermediaries and a more or less progressive degeneration, to the representation of the human face, reduced, in most cases, to the eyes and eyebrows, or a part of these." See also pp. 337-338.
- v. Luschan (F.)** Beiträge zur Anthropologie von Kreta. (Z. f. Ethnol., Berlin, 1913, XLV, 307-393, 2 maps.) After an anthropogeographical and historical introduction (pp. 311-320), measurements are given (pp. 321-325) of 17 ancient, 53 recent male and 17 recent female skulls; also measurements (pp. 326-341) of 320 living males, including color of skin, hair, eyes, dynamometer test. Results are discussed on pages 342-392. The increase in breadth of skulls from early times (oldest known crania have av. index of 73.5) is due, according to Prof. v. L., to immigration of brachycephals. The living individuals measured included 150 prisoners and 100 gendarmes, etc. The correspondence of the proportions of cephalic indexes with those of Hawes is notable (p. 352). Apparently 10% at least of the modern population are descended from decidedly light immigrants. The parallelism of Fabricius' map of the religions of Crete and Kieckers' map of the distribution of Eolicisms on the island (pp. 370-371, p. 379) is striking. Dr. v. L. thinks that the "Eteocretans" are closely related to the old population of Sardinia and Sicily. Between Crete and Egypt very ancient culture-relations existed. In the eastern part of Crete very long heads are found; in the southwest marked brachycephaly. The author would derive all brachycephalic Europeans from the East (p. 392). The temporal relations in Crete of the short, dolichocephalic representatives of the *Homo mediterraneus* and the short-headed "Armenoids" are still uncertain. Another question not yet settled is the origin of iron-working in Crete. Of the Cydonians, Cretan "Pelasgians," etc., nothing decisive is known somatically.
- Zur Anthropologie von Kreta. (Korr.-Bl. d. D. Ges. f. Anthr., Hamburg, 1912, XLIII, 135-136.) Emphasises the manifold character of Cretan anthropology in antiquity and since. In the present population, not counting the newly come West Europeans and Levantines, about a dozen different peoples are represented,—the Achaeans, Eteocretans, Cydonians, Dorians, and Pelasgians of Homer's time have had added to them Italians, Slavs, Turks, Arabs and Berbers (and with Islam have come Nubians and other dark Africans).
- MacCurdy (G. G.)** Ancient man, his environment and his art. (Pop. Sci. Mo., N. Y., 1913, repr., 11 figs.) Treats of the Piltdown skull, flint-bearing chalk-deposits, rock-shelters, mural decorations, paintings, carvings, clay-modeling (recently found in the Tuc d'Audoubert cavern, Ariège), etc., of prehistoric caves of France, etc. Dr M. inclines to the "magic" theory of the art of cave man. This art was succeeded by the neolithic based on domestication of animals, the use of pottery, etc.
- de Majewski (E.)** Habitation humaine (enclos) sur pilotis de la fin du néolithique. Réproduction plastique préhistorique. (Bull. Soc. d'Anthr. de Paris, 1913, VI<sup>e</sup> s., IV, 226-235, 6 figs.) Treats of the restoration from fragments discovered in the Human district of Southern Russia (where typical pre-



Mycenean objects occur in abundance) of a pottery representation of a family residence or enclosure on piles (probably on land, not palustral), with human figures, etc. This would seem to be the oldest known artistic reproduction of a human habitation and its surroundings, far anterior to the famous "hut-urns" of the bronze age, etc.

**Matiegka (H.)** *Physische Anthropologie der Slawen im 9. bis 12. Jahrhundert.* (Korr.-Bl. d. D. Ges. f. Anthr., Hamburg, 1912, XLIII, 84-88.) Discussion from craniological point of view chiefly. No unitary Slavonic cranial type appears even in the first centuries of the Christian era. The Old Slavonic population of Bohemia and Moravia consisted of the same craniological elements as made up the contemporary, neighboring, Teutonic population. The gradual brachycephalization of the Old Slavonic population is due to race-mixture, crossing, etc., in large part. See Schliz (Dr), Toldt (C.).

**Maurette (L.),** see Mayette (L.).

**Mayette (L.), Maurette (L.) et Gazel (A.)** La "Grotte des poteries," à Fauzan, commune de Cesseras, Hérault. (L'Anthropologie, Paris, 1913, XXIV, 129-152, 25 figs.) Treats of the discoveries made in the "Pottery Cave," at Fauzan: Situation, human bones (remains of individuals of all ages and both sexes, probably later than paleolithic), animal bones, pottery (numerous fragments of great variety), spinning whorls, flints, stone ornaments, beads, pieces of shell, bronze needle, fragments of bronze objects, etc. The cave seems to have been used as a burial-place at the beginning of the neolithic age, was inhabited particularly at the close of that period continuing to be so used during the close of the prehistoric period; was rediscovered and used as a refuge, temporarily, at the close of the Middle Ages. On pages 145-151 are notes on a number of other caves in the same region.

**Mötefindt (H.)** Bronzemasken aus Schweden. (Korr.-Bl. d. D. Ges. f. Anthr., Hamburg, 1913, XLIV, 29-30, 3 figs.) Notes on three bronze masks (one in the State Historical Museum, Stockholm; one from Öland, also now in this museum; and another from Öland, in the Museum at Göteborg). These resemble Mycenaean masks of gold.

— **Bronzezeitliche Funde von Münster i. W.** (Z. f. Ethnol., Berlin, 1913, XLV, 228-230, 5 figs.) Treats of bronze-age finds (short sword, needle, two knives; two urns) in sand-pits at Münster in the end of the year 1912. The pottery is probably of later date than the bronze objects, which are perhaps of the "Sixth period." The type of knife represented by one of the finds is hitherto unknown from Westphalia.

**Müller-Rüdersdorf (W.)** Die Haustierte im Aberglauben des Isergebirges. (Z. d. Ver. f. Volksk., Berlin, 1913, XXIII, 181-183.) Items of superstition relating to domestic animals (cattle, poultry, etc.), from the Iser mountain-region.

— **Gründonnerstagssitten im Isergebirge.** (Ibid., 183-184.) Children's songs, etc., used in begging things on "Green Thursday" in the Isergebirg country.

**Nelson (H.)** En bergslagsbygd. (Ymer, Stkhlm, 1913, XXXIII, 278-352, 9 figs., 3 pls.) Historical-geographical sketch of the origin and development of the Noraskoga and Linde mining district of northern Sweden, from prehistoric times down to the present.

**Nilsson (M. P.)** Den stora folkvandringen i andra årtusendet f. Kr. (Ibid., 1912, XXXII, 435-478, 9 figs.) Concluding section. Treats of South European spirals, etc.; Italic immigration into Po region; Illyrian migrations and Southern Italy; Thracio-Phrygian migrations; Cimero-Scythian migrations; Aryan folk-migrations, etc.

**Obermaier (H.)** See Breuil (H.).

**Pettersson (O.)** Om klimatvariationer i Europa under historisk tid och deras orsaker. (Ibid., 1913, XXXIII, 119-140, 11 figs.) General discussion of changes of climate in Europe in historical times and their causes.

**Rademacher (—)** Ausgrabungen der Kakushöhle bei Eiserfey. in der Eifel (Korr.-Bl. d. D. Ges. f. Anthr., Hamburg, 1913, XLIV, 38-39.) Brief account of excavations in the Kakus cave. This cave was a place of refuge at the close of the Roman period. Under the Roman stratum were found La Tène remains, neolithic, Magdalenian, etc.

**v. Reitzenstein (F.)** Herkunft und Bedeutung des Wortes Burgstall. (Ibid., 1912, XLIII, 142-147, 5 figs.) Discusses the origin and meaning of the word *Burgstall*, used in the literature of

fortifications often as synonymous with *Burg*. According to the author, the second component *stall* belongs with the Gothic *staldan*, O. H. G. *stellan* "to possess."

**Schliz** (—) *Ausgrabungsprobleme*. (Ibid., 136-140, 1 fig.) Discusses problems connected with excavation, etc. In five different types of houses, the degree of preservation is different.

— *Bemerkungen zur Rassenbildung der slawischen Völker*. (Ibid., 88-90, 1 pl.) Compares craniologically Old Teutonic, Gallo-Celt, Slavonian, etc. Dr S. concludes that between the North Slavs and the South Slavs there exists linguistic but not racial unity. The brachycephalic skulls of the South Slavs may be due to Celtic admixture. See Matiegka (H.), Toldt (E.)

**Schmidt** (H.) *Zur Vorgeschichte Spaniens*. (Z. f. Ethnol., Berlin, 1913, XLV, 238-253, 9 figs.) Treats of prehistoric Spain, with special reference to two fragments of decorated pottery from Ciempozuelos (Prov. of Madrid), discovered in 1894, and now in the Royal Museum, Berlin; also other pottery specimens, copper objects, etc., from Ciempozuelos. Character, chronology, relations, etc., of the Iberian stone age and "stone-copper age" are discussed,—on the continent the "bell type" of pottery is of the "stone-copper age," in Great Britain it is "stone-bronze age." These Ciempozuelos finds are *ante* 2,500 B. C., the corresponding "Glockenbecher" and "Zonenbecher" culture of Central and N. E. Europe about 2,500 B. C. or a little later, and the first bronze period of Great Britain, not later than 2,000 B. C. The "Zonenbecher" culture spread in connection with the spread of the oldest metal industry, which had its center in S. W. Europe. The eastern limits of the West Mediterranean "Glockenbecher" culture are to be found in the Grotto of Remedello (Province of Brescia), and the Danubian island of Czepele, near Buda-Pest.

**Schmidt** (R. R.) *Das Alter der paläolithischen Stationen des Illtales*. (Korr.-Bl. d. D. Ges. f. Anthr., Hamburg, 1912, XLIII, 57-60, 2 pls.) S. concludes that "in Taubach-Weimar-Ehringsdorf we have an industry corresponding to the later section of the old paleolithic and standing nearest to that of the late Acheulean."

**Schuchardt** (—) *Über den Goldfund von*

Eberswalde. (Z. f. Ethnol., Berlin, 1913, XLV, 277-278.) Brief account of find, in May 1913, at Eberswald of a crude earthen pot containing a rich lot of gold objects (8 decorated basins, 33 bracelets and finger-rings of gold-wire), some pieces of raw material, etc. The gold basins (drinking vessels) are, to judge from the decoration, of Hallstatt style. The find probably belongs in the later bronze age,—"*Lausitz culture*,"—based on the stone-age culture of the Central and Lower Elbe (a Teutonic culture).

**Schück** (A.) *Über die Istro-Rumänen*. *Anthropologische Studien*. (Mitt. d. Anthr. Ges. in Wien, 1913, XLIII, 210-234.) Treats of the northern Istro-Rumanians of Zejana, the so-called "Čiče." Pages 210-215 are devoted to ethnographic and linguistic data; pages 215-234 to the results of anthropometric studies,—head-measurements of 93 males between the ages of 4 and 80 (of these 68 under 21), also color of eyes and hair; stature of 21 male adults (range 1,660-1,840, av. 1,690 mm.). But a single blond and blue-eyed individual, a boy of ten years, was found. The cephalic index ranged from 81 to 98, with an average for adults of 86. Dr S. attributes to Rumanian elements the great number of dark types among the Croats of this region. Among the conclusions reached are that the 3 chief head-dimensions grow in different measure; the cephalo-facial-index increases during growth. Dr S. thinks that his investigations indicate that "the Istro-Rumanians of Zejana, who according to historical data came to Istria with the Rumanian herdsmen who fled before the Turks, prove to-day their somatic relationship with the ethnic group of the Rumanians." Bibliography of 16 titles.

**Schütte** (O.) *Ein Richtigespruch aus dem Jahre 1870*. (Z. d. Ver. f. Volksk., Berlin, 1913, XXIII, 179-181.) Text of a speech in verse by a young girl at a barn-raising in Volkmarsdorf, a village in the Helmstedt district. Barn-raising festivals are treated in P. Rowald's *Branch, Spruch und Lied der Bauleute* (Hannover, 1892).

— *Heilung des Rindviehs durch das Hermelinfell*. (Ibid., 181.) Note on cure of cattle by means of the skin of the white weasel, dating from the middle of the 16th century.

- Seward (A. C.)** The churches of Gothland. (Proc. Cambr. Antiq. Soc., Cambridge, Eng., 1912, x, n. s., 62-86, 6 pls., 6 fgs., Bibliogr.) Treats of Wisby churches (S. Maria cathedral, S. Nicholas, S. Karin, S. Lars, S. Drotten, Helge Aand, S. Göran, etc.), Cistercian church at Roma, country churches,—Stånga, Dalhem, Bro, Lärbro, Othem, Tingstäde. Wisby "affords an impressive example of a survival from the Middle Ages." The country churches are important by reason of their excellent state of preservation and many indications of originality in design.
- Sökeland (H.)** Zwei neue Alsengemmen. (Z. f. Ethnol., Berlin, 1913, xlv, 207-220, 13 fgs.) Treats of a 2-figure gem in a Bernward cross at the little cloister-church of Heiningen near Börsum, and a 1-figure gem in the famous Galla Placidia cross in the Museo Cristiano (old St. Giulia Church), resembling closely the gem of Fritzlar. Of 51 such gems previously listed 6 are 1-figure, 19 are 2-figure, 25 are 3-figure, and 1 is 4-figure. In the Heiningen gem the two figures do not face each other, as they do in all other cases. The Brescia gem probably came to Italy with the Lombards.
- Stehn (E.)** Ueber paläolithische Funde bei Unkelbach, Regierungsbezirk Koblenz. (Korr.-Bl. d. D. Ges. f. Anthr., Hamburg, 1913, xlv, 56-58, 8 fgs.) Treats of situation, nature, etc., of finds of paleolithic flints, animal bones, etc., at Unkelbach, a new and more northern location for the paleolithic in the löss of the Central Rhine region.
- Stratil (Ď.)** Volkslieder aus dem Böhmerwald. (Z. d. Ver. f. Volksk., Berlin, 1913, xxiii, 172-174.) Texts and music of 8 folk-songs from the Bohemian Forest.
- Stückrath (O.)** Gereimte Liebesbriefe aus Nassau. (Ibid., 175-178.) Texts of 7 rhymed love-letters from Nassau,—comparison with folk-songs, etc.
- Nochmals die Nonnenbeichte. (Ibid., 178-179.) Gives readings of another text from Ms. (ca. 1810) in the Museum of Biebrich a. Ph.
- Tanner (J.)** Das Vernageln. (Schw. Arch. f. Volksk., Basel, 1913, xvii, 185-186.) Note on traces of "nailing" (on fir-tree) as cure for illness in Herisau as late as the middle of the 19th century.
- Toldt (C.)** Vortrag zur Einleitung der Diskussion über die Altslawen-Frage. (Korr.-Bl. d. D. Ges. f. Anthr., Hamburg, 1912, xliii, 72-80.) Treats of the craniology of the Old Slavs. T. holds that the prevailing brachycephaly of to-day in Bohemia, Moravia, the Eastern Alps, etc., is best explained as a gradual renewing of the population during the period of the 9th to the 17th century. Pre-Old-Slavonic brachycephalic crania have, however, also been traced from very early times. See Matiegka (H.), Schliz (Dr.).
- Treidler (H.)** Alte Völker der Balkanhalbinsel. (A. f. Anthrop., Brnschw., 1913, n. f., xii, 97-107, map.) Treats of Thracio-Pelasgians, Illyrians, Carians, Phenicians, etc., and their ancient distribution on the continent and in the islands of the Egean, the coast of Asia Minor, etc. T. considers 1500 B. C. much too late for the Hellenic immigration.
- Tschepourkowsky (E.)** Anthropologische Bestandteile der ältesten und jüngsten slawischen Bevölkerung Russlands. (Korr.-Bl. d. D. Ges. f. Anthr., Hamburg, 1912, xliii, 90-97, map.) According to Dr T., the modern peasant population of Russia consists of three different types, occupying entirely different zones: the dolichocephalic, rather dark Rjasan type; the more brachycephalic, lighter Walda type; and the brachycephalic dark "Little Russians." The first represents the autochthonous element,—it has also much Finnish blood. The "Little Russians" have displaced an earlier dolichocephalic population. The Walda type is a later one, connected with Slavonic colonization. In Russia there are thus two ethnic layers,—an earlier dolichocephalic, and a later brachycephalic. In the discussion (pp. 90-97), Hrn. Schiff, Eldam, Virchow, Handtmann, Loth, Toldt, v. Baelz, v. Reitzenstein, Ankermann, v. Luschan, Czekanowski, Schliz, Matiegka, took part. See Matiegka (H.), Schliz (Dr), Toldt (C.).
- Verworn (M.)** Reisetudien im Vézère-Tal. (Korr.-Bl. d. D. Ges. f. Anthr., 1913, xlv, 58-60.) Brief account of visit in 1912 to the Vézère valley, with Dr Lorenz of England.
- Eine Künstlerwerkstätte aus dem Aurignacien. (Ibid., 1912, xliii, 69-72.) Treats of the relief-sculptures found in 1911 in the rock-shelter of



Laussel, in the valley of the Beune, from the somatological point of view.

— Über die Anfänge der Schleiftechnik. (Ibid., 1913, XLIV, 17-20, 6 fgs.) Discusses the beginnings of technique of polishing stone. Lack of sharp edged flint in certain regions, leading to use of other stones, may have caused the "neolithic" period. Polished stone axes, however, may have come in from the East.

**Virchow** (H.) Ein Megalithgrabschädel von Lenzen. (Z. f. Ethnol., Berlin, 1913, XLV, 255-258, 4 fgs.) Treats of a male skull (ceph. index 73.5) from a megalithic grave at Lenzen, near Goldberg. It is typically "megalithic."

**Walker** (F. G.) Roman and Saxon remains from the Grange Road, Cambridge. (Proc. Cambr. Antiq. Soc., Cambridge, Eng., 1912, x, n. s., 122-127, 2 pls., 1 fg.) Account of finds of 6 skeletons or parts of skeletons (2 female and 4 male, the latter of Romano-British type), Roman pottery, a piece of Roman armor, iron knife blades and spear-head, bronze fastener, etc. One of the skeletons was that of a Saxon girl of 9-11 years, with which were found a handsome bone comb, necklace of amber and glass beads, two broken urns (one decorated), some bronze buckles, etc., and a few fragments of Saxon pottery. A number of Roman and some English coins were also found. See Duckworth (W. L. H.)

— Paleolithic flint implements from Cambridgeshire. (Ibid., 132.) Brief note recording finds of Aurignacian and Magdalenian borers, graters, and scrapers at Gamlingay and in the fields along the Fleam Dyke; 6 finely worked pigmy implements at Gamlingay; also a Magdalenian, some years ago, at Gamlingay.

**Wallisch** (W.) Das Kiefergelenk des diluvialen Menschen. (A. f. Anat., Lpzg, 1913, 179-180, 8 fgs.) Treats of the maxillary joint in the *Homo heidelbergensis*, the Krapina man, man of Chapelle-aux-Saints, etc. The characteristic of this joint in recent man is the appearance of the *tuberculum*.

**Wernert** (P.) Über die diluvialen Höhlenmalereien Spaniens. (Korr.-Bl. d. D. Ges. f. Anthr., Hamburg, 1913, XLIV, 47-49.) Treats generally of the paintings in the prehistoric caves of Spain and the paleolithicum. The East

Spanish art province is to be distinguished from the South and West.

**Wüst** (E.) Die Chronologie des Paläolithikums der Gegend von Weimar. (Ibid., 1912, XLIII, 51-52.) Paleolithic culture around Weimar has two aspects, corresponding, respectively, to the older and later Mousterian. For Europe, during the ice-ages no successive evolution of man and of human culture has been demonstrated,—rather a moving to and fro of races and of cultures belonging to various developmental series. *Homo primigenius* Schwalbe, e. g., and *H. aurignacensis* Klaatsch, do not necessarily belong in one evolutionary series.

**Zimmermann** (N.) Ein Hirtenbrief gegen abergläubische Schriften. (Schw. Arch. f. Volksk., Basel, 1913, XVII, 186-189.) Publishes pastoral letter of Bishop Konrad of Constance, dated 1754, and directed against a number of superstitious writings, therein enumerated. The writings denounced have had a wide circulation in Southern and Central Germany, Switzerland and the Tirol.

## AFRICA

**Ankermann** (B.) Vorlage von Negerzeichnungen aus Ostafrika und Kamerun. (Z. f. Ethnol., Berlin, 1913, XLV, 632-636, 6 fgs.) Notes on African Negro drawings (a collection of 16, each on a separate piece of paper, is now in the Museum für Völkerkunde) of Europeans and objects connected therewith,—steamships, human figures, cannon, horses and carriages, etc. Noteworthy is the exaggeration of parts of things in which the artist has been particularly interested (e. g., a flag on a ship, etc.)

**Avelot** (R.) Notice historique sur les Ba-Kalé. (L'Anthropologie, Paris, 1913, XXIV, 197-240, 2 fgs., bibliogr.) Notes on the history of the *Ba-kalé* of W. Africa, from the 16th century down to the present day. Valuable study of synonymy, migrations, tribal divisions and history. Their original home appears to have been in the basin of the Ouellé. On pages 233-240 is a Bibliography of 116 titles, and in an Appendix is given a comparative vocabulary of 15 words in the Kalé dialects and other languages of the Shéké group of the northwestern Bantu family.

- Chudeau (R.)** Peuples du Sahara central et occidental. (Ibid., 185-196.) Treats of the geology and topography of this region of the Sudan, distribution of stone implements, petroglyphs, etc.; languages (2 stocks, Arab and Berber); villages, tents, dress, weapons, rôle of Semitic element, etc.
- Gutmann (B.)** Feldbausitten und Wachstumsbräuche der Wadschagga. (Z. f. Ethnol., Berlin, 1913, XLV, 475-511.) Treats of agricultural customs and growth-usages of the Wadjagga of the Kilimandjaro region. The oldest cultivated plants here are the *colocasia*, yam, sweet potato and bean (all probably attended to by woman, while man was still only the hunter); with the banana and the *eleusinia*, the sexes began to share in agricultural labors; later came maize and tobacco,—these three stages are reflected in the importance of the various plants in religion, etc. Customs connected with the care and growth of the *eleusinia* are more numerous and interesting than those relating to the banana. Vegetation-cults are connected with human sacrifice. "Rain-making," irrigation, harvest-customs and dances, initiation ceremonies of children, relations between plants and tribe, sacredness of first places of cultivation of plants, animistic ideas, field-amulets, origin legend, markets invented by women, milk-customs, offerings of childless couples, vegetation-demons, etc., are treated of. G. notes that the introduction of maize, etc., has not induced any innovation in planting and harvesting customs.
- Heese (—)** Sitte und Brauch der Sango. (A. f. Anthrop., Brnschw., 1913, N. F., XII, 134-146.) Treats of the family (marriage,—polygamy the rule, wedding, child-birth, name-giving, family and personal rights, blood brotherhood, death and burial, slavery, etc.), law (property, punishment), religion (decaying with younger generation; spirits), hunting-customs, etc.
- Lindblom (G.)** Anteckningar öfver Taveta-folkets etnologi. (Ymer, Stkhlm, 1913, XXXIII, 158-185.) Ethnological notes on the people of Taveta, S. E. of Kilimandjaro. History, origin; settlements, furniture, dress and ornament, food, women and children, wooing and marriage, death and burial, religion (pp. 175-181), war, etc.
- Loth (E.)** Über anthropologische Unterschiede an den Eingeweiden, Gefässen und Nerven der Neger. (Korr.-Bl. d. D. Ges. f. Anthr., Hamburg, 1912, XLIII, 129-132.) Treats of internal organs, vessels, aorta, plexus lumbrico-sacralis, etc. L. concludes Negro is more primitive, and less developed phylogenetically than European. See *Curr. Anthrop. Lit.*, 1913, II, 74-75.
- New (The) Congo collection.** (Museum J., Phila., 1913, IV, 13-32, 32 figs.) Brief notes on recently acquired collection and the peoples represented. The illustrations figure Bushongo, Nobunda, Bakongo, Bapende women; Bapende men and boys dancing; the friction drum; Babunda funeral ceremony; Bushongo charms, drinking cups, pigment-boxes; Orkela having front teeth knocked out; Bapende hut; Babunda dancing; Bapinji *marimba*; Bushongo trinket-boxes; Bashilele drinking-cups; warriors; smiths; Motelele drummer; Mombala boy with flute; Bushongo judge with ancestral statue; Bakongo granaries; smithy; Badjokwe hunter; Bapende mother and child, etc.
- Reinach (A.)** La civilisation méroïtique. (L'Anthropologie, Paris, 1913, XXIV, 241-255, 11 figs.) Treats of the ancient civilization of Meroe. Based on L. Woolley's *Eckley B. Cox Junior Expedition to Nubia* (Phila., 1910-1911.) Résumés these researches.
- v. Seefried (Frh.)** Beiträge zur Geschichte des Manguvolkes in Togo. (Z. f. Ethnol., Berlin, 1913, XLV, 421-435, 2 figs.) Treats of the history of the Mangu, a Negro people of Togo-land. On pages 424-426 are given lists of chiefs. Questions of origin, colonization, war-expeditions (pp. 432-435) are discussed, from native data, etc.
- Singh (S. N.)** The problems of modern Egypt. (So. Wkmm, Hampton, Va., 1913, XLII, 280-288, 6 figs.) Treats of strife between Christian Copts and Moslems, the agitation for autonomy, etc.
- Virchow (H.)** Kopf eines männlichen Buschmannes. (Z. f. Ethnol., Berlin, 1913, XLV, 644-648, 3 figs.) Describes and figures the head (preserved and hardened in formalin) of a male Bushman (about 25 yrs. old, about 1400 mm. tall).
- de Zeltner (F.)** Les schistes taillés de Nioro, Soudan. (L'Anthropologie, Paris, 1913, XXIV, 17-23, 1 fig.) Treats

of axes (3 types,—very thick, medium thick, flat), lance-points, discs, scrapers, etc., picks, polishers, etc. The Nioro "industry" is characterized by exclusive use of schist; restricted limits (125 kilom. only between two points, Nioro and Yélimané), predominance of implements over weapons, generally rude workmanship, superficial nature of deposits. Impression of "transported" neolithic culture given.

— Les gravures rupestres de l'Aïr. (L'Anthropologie, Paris, 1913, xxiv, 171-184, 5 figs.) Treats of the petroglyphs of the Aïr mountains, north and northeast of Agadez, Algeria: Anthropomorphic figures (many by their clothing, etc., suggest Tuaregs), zoomorphic figures (resembling those of the Algerian Sahara and Egypt), drawings of uncertain character (arboriform, cross and circle, polycellular, geometric), *tifinar* inscriptions, etc. The author of these inscriptions must have been closely related to the Tuaregs. They hardly date earlier than the Christian era.

#### ASIA

**Bernhardi (A.)** Über frühgeschichtliche chinesische Orakelknochen, gesammelt von Prof. Dr Wirtz, Tsingtau. (Z. f. Ethnol., Berlin, 1913, XLV, 232-238, 2 figs.) After notes on the literature of the subject, Miss B. treats of oracle and calendar bones (tortoise-shell fragments, shoulder-blades of animals), from a little village near Anjang, Province of Honan, now in the Berlin Royal Ethnological Museum, by gift of Prof. Wirtz,—the collection numbers 711 pieces. Besides inscriptions, these bones often bear marks of their employment for oracular purposes by scratching, etc.

**Dzhavakov (A. N.)** K'anthropologii Gruzii: gruzine Gurii. (Russk. Antr. Zh., Moskva, 1912, Nos. 2-3, 51-86, 12 figs.) Gives results of anthropometric study of 100 male Georgians (Gurians) between 18 and 55 years of age (av. stature 1,666 mm.; ceph. ind. 81.45). The dark Gurians belong with the Karthelians and Kakhetians is a special sub-group of the Georgians.

**Hahn (—)** Ein babylonischer Pflug. (Z. f. Ethnol., Berlin, 1913, XLV, 638, 2 figs.) Note on a figure of a plough (sowing-plough) from a Babylonian

seal of the middle of the first millennium B. C. To be treated later in detail.

**Komarov (V. L.)** O russkom' naselenii Kamchatki. (Russk. Antr. Zh., Moskva, 1912, Nos. 2-3, 100-136, 41 figs., map.) Ethnographic study of the Russian population of Kamchatka. Numbers (in all some 8,000), situation (chiefly along rivers), origin (result of mixture of Kamchadales,—these have disappeared completely or nearly so from the central regions,—and Russian immigrants. Notes on distribution, occupations, hunting and fishing, houses, boats, etc.

**Kurdov (K. M.)** Gorskie evrei Shemakinskago uyezda, Bakinskoi gub. (Ibid., 87-99, 3 figs.) Gives results of anthropometric study of 50 male mountain-Jews of the Shemakha district of the Province of Baku, Caucasus (av. stature 1,699 mm., ceph. ind., 86.2).

**Mecking (L.)** Benares, die Hochburg der Hindukultur. (Korr.-Bl. d. D. Ges. f. Anthr., Hamburg, 1913, XLIV, 50.) Brief account of Benares, the holy city of India.

**Mueller (H.)** Vorläufiger Bericht über Reisen und Studien in China 1912. (Z. f. Ethnol., Berlin, 1913, XLV, 405-420, 16 figs.) Treats of archeological investigations in South Manchuria: Shell-mound in harbor of Dalney, with pottery fragments; stone implements, pottery fragments, etc., from Militia Head, archeological observations and finds in Shantung: City-ruins of Chu and Han period, graves of the princes of Ts'i, Han reliefs, Han grave in Chung-Ts'un, Ichu-fu, grave-arrangement of Yu-Wang-Mu, Buddhist art in Shantung.

**Virchow (H.)** Skelett des künstlich deformierten Fusses einer etwa sechszigjährigen Chinesin. (Ibid., 1913, XLV, 640.) Note on restored skeleton of deformed foot of Chinese woman. See the author's *Der Fuss der Chinesin* (Bonn, 1913).

— Ein aus einem älteren Grabe stammender chinesischen Schädel. (Ibid., 640-644, 5 figs.) Describes and figures a dolichocephalic (index 75.4) skull from a grave of the Han period (ca. 150 B. C.), at Chung-ts'un, Province of Shantung.

— Drei Gips-Abgüsse von der Nase eines Japaners. (Ibid., 513-615, 2 figs.)



Notes on three plaster-casts of the nose of a Japanese,—nose before preparation, cartilage, etc. Certain peculiarities of the cartilage may be characteristic of colored races, having been noted also in the case of certain African Negroes.

Weissenberg (S. A.) Kavkazskie evréi v' antropologicheskoi' otnoshenii. (Russk. Antr. Zh., Moskva, 1912, Nos. 2-3, 137-163, 4 fgs.) Anthropological study (measurements, pp. 151-163, of 100 male mountain-Jews of the region east of Tiflis, and 100 male Georgian Jews, west of Tiflis) of Caucasian Jews. The mountain-Jews speak Tate, the others Georgian. Average stature of mountain-Jews 1,642 mm., Georgian Jews 1,6370; av. ceph. index 85.1 and 84.9.

# INDONESIA, AUSTRALASIA, POLYNESIA

Bürger (F.) Sitten und Gebräuche der Kei-Insulaner. (Korr.-Bl. d. D. Ges. f. Anthr., Hamburg, 1912, XLIII, 105-107.) Notes on class-divisions (*melmel*, *rinrin*, *iri*,—the last slaves), names of ancestors (males to 7th, females to 3d generation), government, marriage (bride-buying), burial, soul-lore, religion and mythology (no trace of totemism), "brotherhoods" (typical *ursiva* and *urlima* of Moluccas), hunting, wood-carving, basketry, houses, villages, etc.

Cole (F.-C.) and Laufer (B.) Chinese pottery in the Philippines. (Field Mus. Nat. Hist., Chicago, Publ., Anthropol. Ser., 1913, 1-47, 22 pls.) Historical-descriptive sketch. Pages 32-47 are concerned with two chapters from the *Tōkikō*, or *Investigations of Pottery* (2 vols., Tōkyō, 1883), written by Tanaka Yōnisaburō in 1845, relating to the P. I. pottery. Besides figures of pottery, the illustrations represent natives drinking rice-wine out of jars through reeds, burial-cave with jars, dancing ceremony, mediums summoning the spirits, mediums directing a ceremony, pottery-makers, etc. Two well-defined periods in the importation of Chinese pottery into the P. I. are distinguished,—one represented by burial pottery of caves, and corresponding to the Chinese Sung dynasty, 960-1268 A. D.; the other, surface finds, to that of the Ming dynasty, 1368-1643 A. D.; in both cases

roughly. Interesting is the account of the so-called "Luzon" pottery in Japan. Conant (C. E.) Notes on the phonology of the Tirurai language. (J. Amer. Orient. Soc., —, 1913, XXXIII, Pt. 2, 150-157.) Points out the chief peculiarities,—rounding of Indonesian *a* to *o* (of German *hoffen*, French *école*); diphthongization of final *i* and *u* to *ei* and *eu*, respectively; *f* everywhere for *p*; frequent occurrence of a trilled *r* of varied origin; change of Indonesian *k* to *g* under certain circumstances. Tirurai or Tedurai is spoken by some 4,000 people in the mountains s.w. of Cotabato, Mindanao.

Frizzi (E.) Kurze Vorbemerkungen über meine Reise in Bougainville und Buka. (Korr.-Bl. d. D. Ges. f. Anthr., Hamburg, 1912, XLIII, 101-105, 3 fgs.) Notes on distribution of languages (Nasioi and Telei are Papuan; Upi probably Papuan, Numa-Numa probably Melanesian; Buka purely Melanesian; Melanesian also is the Alu; Dr F. finds no proof of a linguistic difference between coast and mountain peoples; but the mountain tongues may be older), physical characters (400 individuals were measured). The men and women of the Nasioi are prevalently (over 70%) dolichocephalic, the Numa-Numa brachycephalic (62%); hyperbrachycephalic 18%).

Groneman (I.) Der Kris der Javaner. II. Das reine Nickel als Pamor. (Intern. Arch. f. Ethnogr., Leiden, 1913, XXI, 129-137, 3 pls.) Second section, pages 133-135 description of *kris* figured on plates. Use of nickel, etc.

Ishii (S.) The silent war in Formosa. (Asiatic Q. Rev., 1913, Repr., pp. 16.) Treats chiefly of the wild, head-hunting (cannibalism, according to I., who has spent 15 years in Formosa, has been wrongly attributed to them) tribes of North Formosa, who have resisted both Japanese and Chinese. The civilized Chinese of the island still practice cannibalism occasionally (p. 5). Rifles have driven out poisoned arrows; the savages make powder but not bullets, of which they are very economical. They have also got to understand the "electric fences" and how to deal with them. A number of artifices and stratagems of war are in use among them. The native casualties in this guerrilla warfare are not more than 30% of the Japanese. The Japanese

- authorities, besides schools, sight-seeing, etc., have resorted to cinematograph pictures, for the purpose of showing the savages the wonders of civilized invention, etc. There are still some 30,000 "wild people" in Formosa, the others being semi-civilized, or more or less tractable.
- Krämer (A.)** Über die Ausbreitung einiger Pelamythen ostwärts. (Korr.-Bl. d. D. Ges. f. Anthr., Hamburg, 1912, XLIII, 99-100.) Treats of the Pelau story of Laiebad, the son of the great god,—a tale of an old navigator and his good and bad sons. Dr K. found a version of this story on the coral island of Polap, in the Central Carolines, 1,000 miles east of the Pelew Is. Dr K. identifies *Pelau* and the *Pano* of the New Hebrides.
- Mjöberg (E.)** Svenska biologiska expeditionen till Australien 1910-1911. (Ymer, Stkhlm, 1912, XXXII, 397-434, 18 fgs.) Gives account of Swedish Biological Expedition (1910-1911) to Australia, with notes on the aborigines, —St George Range, Kimberley, etc. The illustrations refer to native types, tree-burial, "tattooing," etc.
- Neuhauss (R.)** Das rothblonde Haar der Papua. Mit mikrophotographischen Autochrom-Aufnahmen. (Z. f. Ethnol., Berlin, 1913, XLV, 259-260.) Notes on autochrome preparations of the "red-blond" hair of the Papuans (children, men, women) of all ages. The hair is not at all bleached, as some writers have thought, although of course bleaching through moisture and sunlight is not unknown in New Guinea. Papuan hair is never pure black, but always has a strong touch of brown; individuals here grow simultaneously black and blond hairs. Of original blondness there can be no doubt here.
- von Römer (L. S. A. M.)** Das Leben eines Kajan. Zeichnungen von Ngo Ping, Sohn des Mendalam-Häuptlings Akan Djoan. Mit Text von L. S. A. M. von Römer. (Intern. Arch. f. Ethnogr., Leiden, 1913, XXI, 137-147, 22 fgs.) Drawings by the son of a chief, illustrating the life of a Dayak from childhood up, with explanatory text by Dr von Römer. A most interesting collection.
- Die Besteigung des Hellwig-Gebirges in Neu Guinea nach Zeichnungen von Dajak und anderen Eingeborenen aus dem indischen Archipel. Mit einer Beschreibung von L. S. A. M. von Römer. (Ibid., 149-160, 14 pls.) Numerous drawings by Ngo Ping and other natives of the East Indian archipelago of the ascent of the Hellwig Mts., in New Guinea,—they had gone with the Lorentz expedition. Explanatory text by Dr von Römer. This is another valuable addition to the stock of drawings now on record for primitive peoples.
- Wanner (J.)** Ethnologisches aus den Molukken. (Korr.-Bl. d. D. Ges. f. Anthr., Hamburg, 1913, XLIV, 50-51.) Sketch of natives of Timor (distribution, physical characters, animistic ideas, taboos, houses and villages) and Misol. See next title.
- Ethnologische Notizen über die Inseln Timor und Misol. (A. f. Anthrop., Brnschw., 1912, N. F., XII, 147-160, 2 pls, 7 fgs.) Notes on native population (mixed race of Papuan or Negroid with Malayo-Indonesian,—remnants of Negroid peoples said still to exist), houses and "villages" (only a few huts, each inhabited by one family), clothing and ornament, food (chiefly maize) and drink, *tebe*-dance, daily life, horses, animistic ideas, shrines, amulets, "medicine," etc. Concerning the island of Misol: population (predominantly pure Papuan), houses, child-birth, marriage, funeral, navigation (boat-song, p. 157), dances, historical tales, etc.
- Winkler (J.)** Der Kalender der Toba-Bataks auf Sumatra. (Z. f. Ethnol., Berlin, 1913, XLV, 436-447, 2 fgs.) Treats of the "calendar" of the Toba Bataks, used not for fixing dates, but by "medicine-men" for determining "lucky" and "unlucky" days, according to a pure lunar year. The names of the 7 days of the week, borrowed from Sanskrit, correspond to the 7 planets of the old system. The symbolic figures, letter-signs, etc., are explained (pp. 444-447).

#### AMERICA

- Amazon (The) Expedition.** (Museum J., Phila., 1913, IV, 1-12, 10 fgs., 2 portr.) Account of Farabee expedition. The excellent illustrations represent: Fishing-trap of Campa Indians; Campa, Sipibo, Arawak, Carib Indian types; Sipibo and Arawak houses, etc.
- Beuchat (H.)** L'écriture maya. (J. Soc. d. Amér. de Paris, 1913, N. S., X, 59-94,

many fgs.) First part of a general discussion of the writing of the Mayas. After notes on ethnology of the Maya-Quichés, on the manuscripts and inscriptions, the attempts to decipher them, the general character of the writing, etc., the calendar-system is considered, the signs being figured and discussed in detail.

**Chamberlain** (A. F.) *Wisdom of the North American Indian in speech and legend.* (Proc. Amer. Antiq. Soc., Worcester, Mass., 1913, XXIII, N. S., 63-96.) Cities from various tribes: Speeches and sayings of celebrated Indians (pp. 64-77); legends and myths containing the ideas of the Indian on the frailties and foibles of men and women (pp. 77-89); Indian words of aspiration, faith, devotion, etc. (pp. 89-92); Indian words about the family, home, love, childhood, etc. (pp. 92-96). The author's intention is to show that "there is a certain sort and bulk of wisdom that seems to be independent of race, color, or any other specific limiting characteristic," and that everywhere, "men and women of the most diverse physical constitution are found to think and do in the generically human situations what is practically the *human thing* there to think or to do." If spoken by white men, these "wise words" of Indians would find record in our anthologies and books of common-places, etc.

**de Créqui-Montfort** (G.) *et Rivet* (P.) *La langue Lapaçu ou Apolista.* (Z. f. Ethnol., Berlin, 1913, XLV, 512-531, 2 fgs. and map.) Valuable monograph on the almost extinct Apolista language of Bolivia, based chiefly on a vocabulary obtained by E. Nordenskiöld. Comparisons are made with Quechua and Aymará, Tacana, Pano, Uro, Leca, Arawakan dialects (pp. 521-525), etc. Outlines of grammar are given (pp. 525-528), and an Apolistan vocabulary of 195 words (pp. 529-531). The authors are of opinion that Apolista "has all the characters of a moribund language," much influenced by Quechua. Originally, they think, it was a dialect of Arawak, belonging with the Anti.

— *La famille linguistique Chapacura.* (J. Soc. d. Amér. de Paris, 1913, N. S., x, 119-171, map.) After ethnographic introduction, shows by comparative vocabularies (pp. 126-130) the kinship

of Chapacura, Iten, Pawumwa, Quitemoca and Napeca,—possibly also, of Rokorona and Mura. The relationship of Pawumwa with Iten and Chapacura was simultaneously pointed out by Chamberlain in *Amer. Anthr.*, 1912, N. S., XIV, 632-635. On pages 132-141 are grammatical notes on the Chapacuran dialects; pp. 141-142 comparisons with Uro, and pp. 142-146 comparison with the Arawakan dialects of Bolivia. Pages 147-168 are occupied with comparative vocabulary of Chapacura, Quitemoca, Napeca, Pawumwa, Iten; on pages 168 ff. are texts, with interlinear translations, of the Mure and Rokorona Pater Noster, Ave Maria and Credo. Besides the languages already noted, the authors incline to add to the Chapacuran stock the Chapacuraca, Rocotona, Orocotona, Rotorôño, Okorôno (all of San Simon) and the Herisi-bocono or Hericebocono.

— *Les affinités des dialectes Otuké.* (Ibid., Repr., pp. 11, map.) Pages 5-7 contain comparative Otuqui-Bororó vocabulary, pages 8-10, comparative grammatical notes. The evidence seems to indicate close kinship of the Bororó, hitherto considered a distinct linguistic stock, with the Otuqui or Otuké. To this stock also the author affines the Covareca, Curuminaca (both hitherto [classified as independent]), and probably also the Curavé, Curucaneca (these two hitherto looked on as independent) and the Tapii. This gives the Otuquian stock quite an extensive area.

— *Les dialectes Pano de Bolivie.* (Muséon, Louvain, 1913, 19-78, map.) Pages 30-78 are occupied by a vocabulary of the Pano dialects of Bolivia, Arazaire, Atsahuaca, Chacobo, Caripuna, Pacaguara and Yamiaca; pages 8-29 by a comparative grammatical sketch (gender, number, personal pronouns, possessive adjectives, possessive pronouns, prefixes and suffixes, diminutives, composition, auxiliary verb, conjugation, adjectives, interrogation, negation, correspondence of vowels, correspondence of consonants). The introductory section (pp. 3-8) treats of the geography and bibliography of these languages.

**Freudenburg** (W.) *Die Paläontologie der amerikanischen Rasse.* (Korr.-Bl. d. D. Ges. f. Anthr., Hamburg, 1913, XLIV, 16-17.) Treats briefly of *Homo neogaeus*, etc.!



**Hestermann (F.)** Zur Transkriptionsfrage des Yagan, Feuerland. (J. Soc. d. Amér. de Paris, 1913, N. S., x, 27-41.) After adding some items to the Yahgan bibliography of Chamberlain in *Amer. Anthropol.* for 1911 (which was not intended to be exhaustive), Father H. discusses the question of the transcription of the dictionary of Bridges from the Ellis alphabet into some other method of scientific notation. It seems to be decided by the Belgica committee to use for such purpose the "Anthropos alphabet." With pleasure we learn that this long expected and most valuable dictionary of Yahgan will soon go to press.

**de Hoyos Sainz (L.)** Crânes fuégiens et araucans du Musée Anthropologique de Madrid. (Ibid., 181-194, 7 fgs.) Describes and figures one adult male "Fuegian" (ceph. ind. 73.7; cap. 1.457 cmc., Broca) and two "Araucanian" (female, cep. ind. 76.1, cap. 1.218 cmc.; male, cep. ind. 83.5, cap. 1.375), now in the Anthropological Museum of Madrid, belonging to the collection obtained by the Spanish naturalists during the Pacific expedition of 1862-1866.

**Knoche (W.)** Einige Bemerkungen über die Uti-Krag am Rio Doce, Espiritu Santo. (Z. f. Ethnol., Berlin, 1913, XLV, 394-399.) Treats of visit to the Uti-Krag or Gutu-Krak, the remains of a tribe belonging to the Aimoré or Botocudo group at Collatina,—they are now settled on the Rio Panco with other Botocudo tribes. Lip-plugs (*botoques*, whence the name *Botocudo*), ear-plugs, weapons (no poisoned arrows in use), nose-flutes (disappeared in 1912), physical characters (height, men 1,590, women 1,460 mm.), position of women (not badly treated, but have little influence; polygamy of chiefs), child-birth, children (affection, not beaten), fear of photography, festivals (numerous), improvised songs, dances (3 sorts), etc. On p. 398 are given the numerals 1-5; and on p. 399 a vocabulary of 22 words. Useful are the comparisons with the data in H. v. Ihering's (after W. Garbe) article "Os Botocudos do Rio Doce," in the *Revista do Museu Paulista*, vol. VIII. Since Garbe's account a number of changes have already taken place.

**Koch-Grünberg (T.)** Zwei Märchen der Taulipáng-Indianer. (Mitt. d. Anthr. Ges. in Wien, 1913, XLIII, 235-236.)

German texts of two brief tales,— "Rain and Jaguar," "How Kapöi, the Moon, got to Heaven," of the Taulipáng Indians, a tribe of Cariban stock, resident in the Roroima-Uraricuera region of Brazilian Guyana. From these Indians and the Arecunás the author obtained much mythological and legendary material. See also p. 256.

— Rapport sur la seconde partie du voyage à travers le Brésil septentrional jusqu'à l'Orénoque. (J. Soc. d. Amér. de Paris, 1913, N. S., x, 317-319.) See *Curr. Anthr. Lit.*, 1913, II, 126.

— Abschluss meiner Reise durch Nordbrasilien zum Orinoco, mit besonderer Berücksichtigung der von mir besuchten Indianerstämme. (Z. f. Ethnol., Berlin, 1913, XLV, 448-474, 6 fgs., map.) Résumés author's visits to the Indian tribes of the Rio Uraricuera, Alto Caura-Merevari and Rio Ventuari. Besides notes on tribal relations, distribution, etc., Dr K.-G. gives brief vocabularies of many tribes: Macusi, Taulipáng, Ingarikó, Arecuná, Sapará, Wayumará, Purukotó (pp. 454-455), all Cariban,—of the Purukato the only previous record was the almost useless "Ipurucoto" of Barboza Rodrigues, and of the Wayumará the short list of Schomburgk; Schirianá, Auaké, Kaliána and Maku, all four, apparently new, independent tongues (p. 458); Guinaú (p. 462), Arawakan, closely related to Baré; Yekuaná, Ihuruána, Dekuána (p. 466), all Maquitáre, dialects of the Cariban stock, to which belongs also Yabarána (p. 467), though differing much from Maquitáre Piaroá (with another "Maku"), Guahibo and Puinave (p. 472), all independent stocks; Piapóco, Mandauáca, Adzáneni, Wapisiána (p. 473) all Arawakan dialects. There are also notes on other minor tribes. A valuable contribution to the linguistics and ethnic bibliography of this region of S. America. Dr K.-G. is to be heartily congratulated on his successful investigations.

— Reisebrief. (Korr.-Bl. d. D. Ges. f. Anthr., Hamburg, 1912, XLIII, 97-99.) Letter from Rio Arákasá (Alto Uraricuera), Feb. 26, 1912, resuming investigations since Nov. 21, 1911. Much linguistic and folk-lore material was obtained and at least three new linguistic stocks,—Schirianá, Auaké, Kaliána,—discovered.

- Meinshausen (M.)** Über Sonnen- und Mondfinsternisse in der Dresdener Mayahandschrift. (Z. f. Ethnol., Berlin, 1913, XLV, 221-227, 1 fg.) Author argues that the numeral series in Codex Dresdensis 51-58 refer to solar and lunar eclipses and their periodicity, and not to "Mercury-years," as Förstemann would have it.
- Peccorini (A.)** Algunos datos sobre arqueología de la República del Salvador. (J. Soc. d. Amér. de Paris, 1913, N. S., x, 173-180.) Notes on the "Cara Sucia" region, ruins near Chalchuapa ("Virgin of Tasumal"), region of Sonsonate, Cuscatlán (large city), "Puerta de la Laguna," region of the Rio de Lempa, ruins of Tehuacán, Tepetitán and Verapaz, "Las Mataras," "Cueva Hedionda" (clay idols, etc.), Estanzuelas and Sesori (painted stones), "Finca Matilde," Santa Elena, the famous Gruta de Corinto, etc. Pages 178-180 are devoted to the ruins of Quelepa.
- Pietschmann (—)** Über die Bilderhandschrift des D. Felipe-Guaman de Ayala. (Korr.-Bl. d. D. Ges. f. Anthr.-Hamburg, 1913, XLIV, 49-50.) Brief account of the drawings forming part of a "history" of Peru, composed in broken Spanish mixed with Quechua in 1613 by Huaman, or Uaman Poma ("Falcon-Puma"), an alleged descendant of the Incas. They were found by P. some years ago in the great Royal Library of Copenhagen.
- Posnansky (A.)** Prähistorische Ideenschriften in Südamerika. (Z. f. Ethnol., Berlin, 1913, XLV, 261-273, 11 fgs.) Treats of the crown, the stairway-sign, etc., in the inscriptions of Tiahuanaco, etc. The "stairway sign" symbolizes heaven and earth, according to P. On pages 269-271 H. Virchow discusses the human figures (terra-cotta, and on pottery), which represent three or four anthropological types,—also cranial deformation. On p. 272-273 two skulls are figured and briefly described. See Posnansky's *Eine Metropole des prähistorischen Menschen in Südamerika* (Berlin, 1913) and *Das Treppenzeichen in den Amerikanischen Ideographien mit spezieller Rücksicht auf Tiahuanacu* (Berlin, 1913).
- and v. Luschan (F.)** Aymarámadchen. (Ibid., 275-277, 2 fgs.) Description, with measurements and portrait, of a 10 year old Aymara girl from La Paz, Bolivia. Stature 1,200 mm., cephal. index 80.7, nasal index 69.8.
- Poutrin (—)** Le Peuplement de l'Amérique. (L'Anthropologie, Paris, 1913, XXIV, 51-55.) Résumés symposium on the peopling of America, in *American Anthropologist* for 1912.
- Rickards (C. G.)** Notes of the "Codex Rickards." (J. Soc. d. Amér. de Paris, 1913, N. S., x, 47-57, 3 pls., 13 fgs.) Treats of the *Codex Rickards*, obtained by the author in 1907 from the Mixteca region of the State of Oaxaca, Mexico. It appears to be a historical document of some sort belonging to the Mixteco-Zapotecan culture. Its former gorgeous colors have largely disappeared. In some parts the original drawings have been rubbed out and replaced by others. The "Codex Rickards" is the *Lienzo Antonio de León* of Prof. Abraham de Castellanos, in his *La Cronología Indiana*.
- Rivet (P.)** See de Créqui-Montfort (G.).
- Shufeldt (R. W.)** Notes on a prehistoric race of Yucatan. (Proc. Acad. Nat. Sci., Phila., 1912, 492-498, 3 pls.) Notes on fragments of one human skeleton and pieces of another,—the first probably belonging to a woman,—from the Campeche region of Yucatan. References to other objects found in the old *cuyos* or ruins, etc.
- Skinner (A.)** The folk-lore of the Menomini Indians. (So. Wkmn, Hampton, Va., 1913, XLII, 308-315.) Gives English version of legends of the birth of Manabus, and the origin of the medicine-lodge. The folk-lore of these Indians is vanishing, and the old order of things has almost passed away.
- Uhle (M.)** Die Ruinen von Moche. (J. Soc. d. Amér. de Paris, 1913, N. S., x, 95-117, 3 pls., 20 fgs.) Treats of the ruins of Moche, Peru,—the so-called "Huaca del Sol," "Huaca de la Luna," etc. These, according to Dr. U., are not works of the Incas, but date from a time long previous to the building of Tiahuanaco. At Moche were found black Chimú and Incaic pottery, clay dolls (with beards), objects of clay, gold, tissues, etc.,—objects representing Tiahuanaco and other cultures; polychrome pottery, etc. (the two monuments of Moche probably belong to the polychrome pottery age, anterior independently to the period of Tiahuanaco). The cemetery seems to have been used during the

- Tiahuanaco period and long after that, to judge by the objects found.
- Ule (E.)** Unter den Indianern am Rio Branco in Nordbrasilien. (Z. f. Ethnol., Berlin, 1913, 278-298, 9 fgs., map.) Résumés results of expedition among the Indians of the Rio Branco in 1908-1909.—Macusi, Wapisiana, Arecuna, Sericuna, Okawaiio (from B. Guiana), etc. Dance-festivals, houses, clothing, agriculture, food, basketry, etc., ornaments, manners and customs, character, contact with "civilization," etc., are briefly considered. U. brought away a very pleasant impression of these primitive people.
- Valette (M.)** Note sur la teinture de tissus pré-colombiens du Bas-Pérou. (J. Soc. d. Amér. de Paris, 1913, x, 43-45.) Treats briefly of certain dyed cloths from pre-Columbian Lower Peru, obtained by Capt. Berthon,—red, yellow, brown, blue, green, etc. V. thinks that pre-Columbian dyeing resembles much Coptic, but uses more complex processes. Both vegetable and animal,—perhaps also mineral,—substances were employed.
- Verworn (M.)** Indianerstudien in Arizona. (Korr.-Bl. d. D. Ges. f. Anthr., Hamburg, 1913, XLIV, 35-37, 1 fg.) Brief account of visit in fall of 1911 to the ruins of Arizona, the Navaho and Hopi Indians, etc.
- Vignaud (H.)** La question de l'antiquité de l'homme américain. (J. Soc. d. Amér. de Paris, 1913, N. S., x, 15-23.) Résumés data in Hrdlička's recent works, etc., *Bulletins* 33 and 62 of the Bureau of American Ethnology, 1907, 1912, in which it is shown that the immense geological age of man in America, assumed by certain writers, is without convincing proof.
- Wissler (C.)** The North American Indians of the Plains. (Pop. Sci. Mo., Garrison, N. Y., 1913, 436-444, 3 maps.) Treats of culture-traits, etc. (buffalo, migration, etc.). See Dr W.'s recent work *North American Indians of the Plains* (N. Y., 1912).



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## REVIEWS

### METHODS AND PRINCIPLES

*Totemism and Exogamy. A Treatise on certain Early Forms of Superstition and Society.* By J. G. FRAZER. 4 vols. Macmillan and Co: London, 1910.

Over three years have elapsed since the appearance of Frazer's *magnum opus* on *Totemism and Exogamy*. In this fascinating field of inquiry opinions and theories come and go with such kaleidoscopic rapidity that a work three years old might well be considered out of date and a discussion of it anachronistic. Perhaps the only excuse for this notice of Frazer's study will be found in the perspective provided by the remoteness of the date of its publication.

The expansion of totemic research since the appearance of Frazer's microscopic *Totemism* (1887), is well illustrated by the fact that the "Notes and Corrections" appended to the fourth volume of the new work cover a greater number of pages than were comprised in its illustrious, albeit diminutive predecessor, which, in its time, served as a *vade-mecum* of totemic theory in addition to being an encyclopedia of totemic fact.

The scope of *Totemism and Exogamy* is not obvious. One is at a loss to account for the amount of space devoted to certain topics, as well as for the passing mention or omission of certain others. Why this reprinting of the original *Totemism* (unchanged), and of two articles in the *Fortnightly Review* (unchanged) on the origin of totemism? The work is intended to deal with totemism and exogamy; exogamy is regarded by Frazer (of 1910) as essentially independent of totemism; but one would search in vain in this extensive treatise for a discussion of exogamy in those of its phases which are not connected with totemism. Again, guardian spirits and religious societies are reviewed only in North America. Why not in West Africa? in Melanesia? It may also be added, for the benefit of a possible revised edition, that the work seems needlessly long. Careful reading of every page and line of *Totemism and Exogamy* has convinced the present writer that by an elimination

of reprints, by a less liberal use of quotations, by the application of a less cumbrous and pedantic method of stating relationship systems, and by a rearrangement of the data so as to avoid the all too numerous repetitions, the work could be reduced to the size of one well-packed volume of some 500 pages.

The number of authors quoted by Frazer is exceedingly large, and credit must be given him for the vast amount of careful reading reflected in the pages of his study. There are, however, also strange omissions. We miss all reference to Heinrich Cunow, whose *Verwandtschaftsorganisationen der Australneger* (1894) remains one of the most brilliant and stimulating discussions of Australian social organization. Surely, our author, who set out to propound a definitive theory of matrimonial classes, should have squarely met Cunow's ingenious theory of the origin and significance of such classes. Whereas the omission of Cunow's data might perhaps be justified (by Frazer) on the ground that this socialist-ethnologist lacks first-hand knowledge of the Australian bush, no such reason exists for the neglect of Strehlow. The monograph of the German missionary, for many years a resident of Hermannsburg, in the heart of the Aranda country, deserves, on the contrary, the most serious attention. Three parts of his *Die Aranda- und Loritja-Stämme in Zentral-Australien* (published by the ethnological museum of Frankfurt am Main) had been out at the time Frazer's work was published; the first section of the fourth part, dealing with the marriage regulations and relationship systems of the Aranda and Loritja, reached me some weeks ago. Strehlow's method of recording data is more objective than is that of Spencer and Gillen, and his familiarity with the native languages is far greater than theirs. In rejecting Strehlow's information (on Spencer's advice, see I, 186, note 2) Frazer has certainly committed a most serious error of judgment. Deplorable is also his failure to profit by the work of Léon Marillier, whose "La place du totémisme dans l'évolution religieuse" (*Revue de l'Histoire des Religions*, vols. 36 and 37) is equally brilliant in its critical and constructive sections and foreshadows much of what was to follow in the discussion of totemism. All of these omissions must, however, be regarded as relatively insignificant when compared to the stupendous mistake committed by Frazer in practically ignoring the work of Andrew Lang. Nothing but prejudice, unworthy of Frazer's high standards, can account for the disregard of *Social Origins*, *The Secret of the Totem*, and a host of articles and reviews which, half-disguised by light-hearted literary rambles, contain pages of carefully reasoned analysis and much admirable insight into the problems of exogamy and totemism.

On the other hand, there is partiality to certain authors, such as Roscoe, whose work was so largely influenced by Frazer himself, and especially to Spencer and Gillen. Whereas the work of the last-mentioned authors undoubtedly contains a mine of information of the greatest value, their books in no sense deserve their reputation as model ethnographic monographs. *The Native Tribes of Central Australia* and *The Northern Tribes of Central Australia* abound in contradictions, vagueness, inaccuracies, as is well known to all who have at all delved into Australian ethnology. Frazer's unbounded faith in Spencer is probably more than any other single factor responsible for his peculiarly narrow and one-sided view of Australian cultures.

Naturally enough, Frazer's book has aroused considerable discussion. Lang's review in *Anthropos*, 1910, pp. 1092-1108, contains a brilliant analysis of the "Aranda anomaly," while his article on "Totemism" in the *Encyclopedia Britannica* (11th ed.) presents a convincing refutation of Frazer's views on relationship systems and exogamy. Of interest are also the discussions by Marett (*Athenaeum*, 1910, pp. 707-708), Haddon (*Sociological Review*, 1910), Hartland (*Man*, 1911, No. 1, and *Folk-Lore*, 1911, pp. 362-74), Westermarck (*Folk-Lore*, 1911, pp. 81-91), Van Gennep (*Folk-Lore*, 1911, 93-104, and *Religions, Moeurs et Légendes*, IV, pp. 82-104), and Durkheim (*L'Année Sociologique*, XII, pp. 91-5 and 429-32).

At this late date, brief comments on the contents of the four volumes will suffice. Vol. I consists, reprints aside, of a survey of Australian totemism, which, while valuable in itself, suffers from an almost uncritical acceptance of the views of Spencer and Gillen, about one half of the volume consisting in fact of quotations from their books. Paying no heed to the discussions by Lang, Thomas, Durkheim, Van Gennep, and others, Frazer holds fast to the idea that the social organization and beliefs of the Aranda represent a more primitive condition than is exhibited by the surrounding tribes.

Thus in respect of marriage with a woman of the same totem as well as in respect of the determination of the totem and the practice of eating the totem animal or plant, the central tribes appear to have retained more primitive usages than the northern tribes (I, 252).

Needless to say, no satisfactory proof is furnished of this proposition. It is strange indeed that Frazer, with his wide reading knowledge of ethnography, should still find it possible to reconcile his sense of anthropological probabilities with the conception that the Australian tribes, in



their beliefs and social organization, constitute an evolutionary series. A set of strangely artificial and unconvincing arguments follows as a matter of course. For instance, witness the following attempt to explain the non-exogamous character of the Aranda clans:

As their totem clans are not hereditary either in the male or in the female line, it would have been useless to make them exogamous since to do so would not have prevented those marriages of brothers with sisters and of parents with children, which it was apparently the intention of exogamy to put an end to (I, 259).

Would not a careful perusal of some paragraphs in *Social Origins* and the *Secret of the Totem* have led Frazer himself to suppress this passage? Indeed, on the preceding page Frazer correctly observes that

given the existence of the exogamous classes [moieties] and the inclusion of the totem clans each in one but not more than one of them, the exogamy of the totem clans would follow as a necessary consequence.

It seems, then, that the totem clans are not, as such, exogamous; hence one need not be surprised to find that wherever the clans are for one or another reason no longer restricted each to one moiety—and such is the case among the Aranda—intermarriage between clanmates of opposite moieties is not prohibited (cf. my discussion of "The Australian Totem Clan and Exogamy" in *The Journal of American Folk-Lore*, vol. XXIII, 1910, pp. 237-43). Here again Frazer permits his fancy to stray far beyond the limits justified by the facts:

Hence we may suspect, that *wherever*<sup>1</sup> we find exogamous totem clans we should find, if we could trace their history far enough back, that they had once been grouped in two or more exogamous classes, and that the exogamy of the totem clans was only an effect of that grouping. In many totemic tribes we cannot do this: the clans indeed remain exogamous, but *the grouping of them into classes [moieties] has disappeared, or at least has not been reported in our imperfect records*. Still the location of a community into two exogamous classes [moieties] is sufficiently common to suggest not only that it may once have existed in many places where it now no longer survives, but also that it may have been a *widespread, if not universal, stage in the evolution of society*, forming, indeed, the first step in the advance from sexual promiscuity to individual marriage.

The type of reasoning exemplified by this passage was less justified in 1910 than it would have been when Frazer was penning his maiden work on totemism. Frazer's discussions in the first volume are also

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<sup>1</sup> Italics by the present writer.

much colored by his idea that the phratries or moieties (he calls them "classes"), the classes, and the sub-classes constitute genetically connected units, an idea which Frazer entertains in the face of unanswered objections by N. W. Thomas, Graebner, and others.

In the second volume the survey of totemic institutions is extended to the islands of Torres Straits, New Guinea, Melanesia, Polynesia, Indonesia, Asia, and Africa. This volume contains a discussion of Banks Island "totemism" to which we shall return later. The description of Baganda totemism is embellished by a theory of physical types as clan characteristics.

A very singular feature of Baganda clans [45 in number] is that in spite of the custom of exogamy, which necessitates a constant inflow of fresh female blood from outside into the clan, each clan nevertheless preserves a distinct physical type of its own, which is so clearly marked that an experienced observer can commonly tell a man's clan at sight without needing to ask him which he belongs to (II, 505).

Forty-five exogamous clans differentiated by physical type! In a footnote Frazer here refers to anthropometric data collected by the Rev. J. Roscoe, which have since been published (see Roscoe's *The Baganda*, pp. 494-552). Needless to say, the data do not justify the generalization made by the Rev. Roscoe and accepted by Frazer. Not satisfied with the bare facts, Frazer attempts to explain how it comes that among the Baganda, notwithstanding exogamy,

children reproduce the physical type, not of their mother, but of their father; they resemble him, not her; the mother's bodily characteristics are, so to say, obliterated in her offspring.

Frazer's answer also deserves to be quoted verbatim:

If the popular opinion, shared by experienced breeders, that impressions made on mothers during their pregnancy are often permanently imprinted on their offspring, should prove to be correct, we could easily understand why women, taken in childhood from their mother's families and brought up, as they usually are among the Baganda, in the families of their future husbands, should bear children who reproduce the physical type of the persons whom their mothers have had constantly before their eyes during the critical seasons of conception and pregnancy (II, 506). [*Sic*]

The account of Herero totemism (II, 354-68) exhibits in a high degree a trait which is generally characteristic of Frazer's work and greatly decreases its serviceability. A great many authors are quoted but their accounts are not correlated nor critically analyzed. The result is a

maze of irreconcilable facts and viewpoints which puzzles even the anthropologist and must bring bewilderment to the mind of the uninitiated reader.

On the other hand, the volume discloses a change of attitude with reference to the relation of totemism and religion which must be welcomed. Frazer now sharply differentiates between totemism and religion, in general, and totemism and animal and plant worship, in particular. He writes:

Even among tribes who practice it most scrupulously totemism does not exhaust or satisfy men's religious instincts. On the contrary, it commonly plays only a subordinate part in the religion and superstition of a people (II, 247).

Again, with reference to Baganda totemism Frazer states that it should serve as a warning against the supposition that totemism almost necessarily develops, first, into a worship of sacred animals and plants, and afterwards into a worship of anthropomorphic deities with sacred animals and plants for their attributes (II, 504).

In another place we read about totemism in general that though its influence on religion has been real, it has been greatly exaggerated. By comparison with some other factors, such as the worship of nature and the worship of the dead, the importance of totemism in religious evolution is altogether subordinate.

In the third volume Frazer returns to this topic and remarks in a discussion of the cattle-totems of the Ponka:

This observation should warn us against falling into the common error of treating totemism as a religion or worship of animals and plants. While it is true that the system invests animals, plants, and other natural objects with a degree of awe and mystery which seem strange to us, this superstitious respect never amounts to worship in the proper sense of the word so long as totemism is totemism. It is only when totemism proper has fallen into decay that a religion in the strict sense of the word may grow out of its ruins (III, 118).

And in a passage referring particularly to the Cherokee Frazer adds:

We must beware of reducing to totemism all the superstitious beliefs and practices which even a really totemic people entertain and observe in regard to animals and plants (III, 195). [See also the following passages: II, 166, 205, 282, 422, 442, 443, 575, 587; III, 88-89, 186-7, 217.]

To the opinions expressed in the above quotations I heartily subscribe, regarding Frazer's changed attitude as the expression of a deeper



insight into the nature of totemic phenomena reached in the course of his extensive studies of totemic communities. (Cf. also my remarks on "Totem Worship and the Totemic Stage" in *The Journal of American Folk-Lore*, vol. XXIII, 1910, pp. 260-4, and Marillier in *Revue de l'Histoire des Religions*, vol. 36, pp. 229, 247, and elsewhere.)

The third volume is devoted to American totemism. It also includes a survey of guardian spirits in North America (III, 370-456) and of religious societies in the same area (III, 457-550). In the opening paragraphs of the volume Frazer correctly observes that

it is certainly remarkable that over this immense region, extending across America from the Atlantic to the Pacific, the institution of totemism should be found to exist and flourish among tribes which have made some progress in culture, while it is wholly absent from others which have lagged behind at a lower level of savagery (III, 2).

The discussion of guardian spirits and of religious societies is artificially separated from that of totemism in the same tribes, and therefore throws but little light on the intricate relations between these cultural phenomena. Having found that the areas of distribution of guardian spirits and of totemism in North America, while not coinciding, greatly overlap, Frazer concludes that

these facts point both to a connection and to a difference between clan totems and guardian spirits, and the indication is confirmed by a comparison of the things themselves (III, 450).

Thereupon Frazer proceeds to compare the guardian spirit with the totem as such, finding certain similarities and certain differences, of which the most important is that

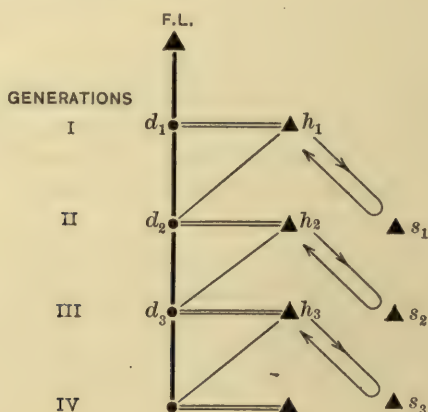
with the guardian spirit we have passed from magic to religion. . . . Thus a wide gulf divides the guardian spirit from the totem (III, 452).

The discussion closes with an impassioned disquisition on the moral value of guardian spirits. It is worth nothing, however, that Frazer now discards the terms "sex totem" and "individual totem" (III, 456).

The conditions on the Northwest Coast are so thoroughly misunderstood by Frazer (III, 250-338) that a rectification of his statement would require a separate treatise. I will confine my attention to one point referring to descent among the Kwakiutl. On p. 331, note 2, Frazer takes exception to Boas' statement that among the Kwakiutl "each individual inherits the crest of his maternal grandfather." As Frazer understands the situation, a man receives the crest of his wife's father, of

his wife's maternal grandfather, etc., not of his own father, of his own maternal grandfather, etc.

The confusion arises from the fact that Frazer fails to distinguish between those individuals who actually exercise the inherited privileges and those who merely keep them in trust for their sons. The following diagram will explain the situation.



When a woman marries, she,  $d_1$ , [daughter] brings with her to her husband,  $h_1$ , certain of her father's [F(ather-in-)L(aw)] privileges.  $h_1$ , however, may not himself use these privileges, but must keep them in trust for his son [ $s_1$ ], who, on coming of age, takes active possession of his father-in-law's privileges and exercises them until he himself gets married when he returns them to his father. Ultimately he passes on these privileges through his daughter [ $d_2$ ] when she marries  $h_2$ , who again keeps them for his son [ $s_2$ ], and so on. Thus the privileges of the original father-in-law [F.L.], as they descend from generation to generation, continue to belong to the woman's side and are really passed on from mother to daughter [ $d_1$ - $d_2$ - $d_3$ ], the heavy line on the left of the diagram representing maternal inheritance. The situation, however, is complicated by a further factor, viz. the husbands,  $h_1$ - $h_2$ - $h_3$ , who receive the privileges from their fathers-in-law and without themselves making use of them keep them in trust for their sons,  $s_1$ - $s_2$ - $s_3$ , who actually exercise these privileges. This function of the husband, who receives certain privileges which he himself may not use, seems problematical, unless it is interpreted as a survival of the outward form of paternal inheritance among a people who no longer practise it. Together with other evidence,

this peculiar form of inheritance among the Kwakiutl was utilized by Boas to support his theory of a former paternal organization among this people.

Whatever may be thought of the hypothesis that totemism has been borrowed by one people from another, [objects Frazer] the theory that a people who once possessed paternal descent afterwards exchanged it for maternal descent would require very strong evidence in its support to make it probable, since both intrinsic probability and analogy are strongly against it. For it seems very unlikely that men who had once been accustomed to transmit their rights and privileges to their own children, should afterwards disinherit them and transmit these rights and privileges to their sisters' children instead (III, 320).

But surely Frazer's vision is here affected by his *Kulturbrille*, for in the eyes of a people where property passes from uncle to nephew direct paternal inheritance would appear as monstrous as the reverse appears to Frazer. As to the borrowing of totemism, Frazer himself describes a number of tribes—Salish, Athapascan, Eskimo—whose totemism is certainly derived from that of the coast tribes; but Frazer fails to discuss or even to note this fact (see III, 338–69; cf. also the discussion of "Origins, in Theory and History," in the *Journal of American Folk-Lore*, vol. XXIII, 1910, pp. 276–88).

In the fourth volume Frazer summarizes the subject of origins. A peculiar ethico-philosophical disquisition on the cultural value of totemism and exogamy (IV, 1–40), is followed by a section on *The Origin of Totemism* (IV, 40–71) and another on *The Origin of Exogamy* (IV, 71–169). One notes with regret that both theories, the result, no doubt, of mature reflection and of much study, stand in strange discord with the facts of ethnology and with the fundamental principles of human development. Frazer still holds that

in the whole of history . . . it would hardly be possible to find another human institution on which the impress of deliberate thought and purpose has been stamped more plainly than on the exogamous systems of the Australian aborigines (IV, 121).

In other words, the bisection of the original group and the subsequent bisections culminating in the eight-class system, were conceived and carried out by "some inventive genius," who instituted the system of exogamy, "at once so complex and so regular," in order to prevent certain intermarriages of near kin. While fully aware that

in human affairs it too often happens that the effects which an institution really brings about are by no means those which it was designed to accomplish (IV, 273),



Frazer stands convinced that in the case of the Australian marriage classes the purpose they fulfil—and this Frazer successfully demonstrates (IV, 274-9)—was foreseen and deliberately aimed at by their instructors. In volume III, when commenting on the clan system of the Iroquois, Frazer remarks that

it is no longer possible to attribute the institution of these totemic clans to the sagacity of savage law-givers who devised and created them for the purpose of knitting together the various tribes by the ties of marriage and consanguinity. Yet that the subdivision of the whole community into clans had this effect is undeniable (III, 3-10).

It seems unbelievable that an investigator who through experience and reflection is led to reject the attractive generalization born of Morgan's early enthusiasm, should thence proceed to bow to the sagacity of the Australian law-givers who in the opinion of those "who are best acquainted at first hand with the Australian savages" are

capable both of conceiving and of executing such social reforms as are implied in the institution of their present marriage system (IV, 280).

It may be of interest to note here that the frequent occurrence of marriage restrictions not involved in the class-system did not escape Frazer's notice; this observation, in fact, elicits the remark that

We may reasonably suppose that all the marriages which are now formally interdicted by the various exogamous class-systems, were in like manner informally reprobated by public opinion before the cumbrous machinery of exogamy was put in operation against them. In other words, we may assume that a moral objection to such marriages always preceded, and was the cause of, their legal prohibition (I, 346-7).

May we hope that further reflection along the lines suggested by this passage will result in a modification of the hypothesis which Frazer seems to regard as his final word upon the origin of exogamy?

In its entirety, Frazer's theory of exogamy involves the following factors: original promiscuity; bisection (conscious?) of the primitive group, to prevent the marriage of certain kin; consequent group marriage, and a classificatory system of relationship reflecting the institution of group marriage; and, finally, totemic clans (of quite distinct origin, to be sure, but) grouped in the two moieties and derivatively exogamous in consequence of such grouping. But no one will now accept or even consider this chain of reasoning without a thoroughgoing discussion in the light of fact and theory of all the factors involved. This task Frazer has not attempted.

Little is to be said of the *conceptional* theory of the origin of totemism. It is based on the Aranda situation, where totemic membership is not determined by descent—either paternal or maternal—but by the “sick fancies of pregnant women.” A woman passing through one of the spirit-infested districts of that region, may suddenly behold the totemic animal (or its spiritual representative; the specific statements of the authors vary). At the same time she feels herself to be pregnant. The totem of the child is determined by her vision. Frazer regards the Aranda totemism as more primitive than that of the surrounding tribes with descent, and sees in it the prototype of all totemism. I do not feel that further discussion of this problem is justified; instead, I would refer the reader to Andrew Lang’s most convincing presentation of the “Aranda anomaly” in his review of Frazer’s work (*Anthropos*, 1910, pp. 1092–1108, esp., pp. 1101–1107). Frazer sees strong confirmation of his position in certain customs discovered by Rivers among the natives of Mota and Motlav of the Banks Island group. Here the natives believe in the impregnation of women by animals and plants. The child shares the nature of such an animal or plant and may not kill or eat it. There is no descent, no restriction of “totemic” spirits to certain districts, no exogamy associated with the “totemic” customs. Here then we find, according to Frazer, “the original pattern, the absolutely primitive type of totemism” (II, 95).

It must be said, in fairness, that the responsibility for the “conceptional” theory of totemism rests largely with Rivers (although an incomplete version of the theory antedates the publication of the Banks data), for, as we have seen, Frazer displays a curious suggestibility towards the opinions of those who furnish him with facts required by his theories. To substantiate this assertion, I shall reproduce a paragraph from Rivers’ “Totemism in Polynesia and Melanesia” (*Journal of the Anthropological Institute*, 1909, pp. 156–180) quoted by Frazer (II, 92–93).

I enquired very carefully whether a case had ever been known in which the prohibition of an animal as food due to this belief had been passed on to a child or other descendant, but it was clear that such an idea was quite foreign to the beliefs and customs of the people. In every respect but this, there is the closest resemblance with totemism. In the food prohibition and the belief in descent from or identity with the animal or plant, we have two of the constant and characteristic features of totemism, while the belief in the physical and mental resemblance of man and animal is found in typical totemism as in that of the western people of Torres Straits. We have only to have the taboo and belief in descent and resemblance transmitted to a group or descendants to have typical totemism. We have here a perfectly natural and intelligible explanation

of the origin or of an origin of totemism, and yet it occurs in a people whose social system has no totemic features at the present time whatever it may have had in the past.

In this setting, the theory of conceptional totemism seems, at best, to indicate *one of the many* ways in which totemism may develop from individual guardian spirits. Frazer's attitude, however, is a very different one. In referring to the Banks customs, he writes (II, 60):

This is not called totemism, but nevertheless it appears to be totemism in all its pristine simplicity. Theoretically it is an explanation of childbirth resting on a belief that conception can take place without cohabitation; practically it is respect paid to species of animals, plants, or other natural objects on the ground of their assumed identity with human beings.

Frazer believes that the causes which he thus discerns as lying at the root of totemism are so general that no recourse need be taken to the hypothesis of diffusion (as he does in the case of exogamy) for

it [totemism] may have everywhere sprung independently from the same simple root in the mental constitution of man (IV, 63).

The statement is followed by eight pages pervaded by that twilight of placid mysticism in which Frazer loves to associate with the moralist and the breeder.

Since Frazer's early contributions to the subject of totemism, his attitude towards the so-called symptoms has changed. There is not one of them that Frazer any longer regards as universal or essential. We have seen that he tends to minimize the religious significance of totemism, and, in particular, he draws attention to the fact that regard is paid to animals and plants outside as well as inside of totemic society. Exogamy he no longer regards as genetically related to totemism, admitting, of course, the marked tendency of the two institutions to appear in association. Similarly, he points out that taboo, magical ceremonies, ideas of descent, of transmigration, etc., are in no sense invariable accompaniments of totemism, and all also occur in other, non-totemic settings. On the other hand, in innumerable passages, Frazer argues as if he regarded each one of these traits as essentially totemic. The impression is thus forced upon one that whereas Frazer's vast acquaintance with the data of totemism could not but convince him of the variability of content in totemic complexes as well as of the genetic independence of the various "totemic" traits or "symptoms," he remains, nevertheless, true to the position that totemic institutions are essentially alike, that they originate and develop in the same way, and that one is



justified in reconstructing the content and development of one totemic complex by analogy with data derived from other totemic complexes. Space does not permit me to analyze the many passages bearing on this point; I will, however, refer the reader to the following sections of Frazer's work: with reference to magical ceremonies, I, 203, 360, 484-5, 575; II, 34, 38, 40, 81, 503; III, 105, 126, 127, 145, 227-232, 452, 497; with reference to totemic descent, II, 58, 187, 193, 206, 375-6, 473, 502-3, 551, 588; III, 274; with reference to exogamous totems, II, 396, 402-3, 418, 420-1, 428-30, 433-4, 449, 456, 459-60, 462, 519, 536, 604-9; with reference to totemic taboos, II, 44, 49, 98, 99, 204, 282.

The superficiality of Frazer's conception of the social side of totemism may be gathered from the concluding paragraphs of his discussion of the Banks Islands customs.

If in any community there are fifty people who claim to be eels because the spirit of an eel entered into their mothers; and if there be one solitary man who claims to be a hermit crab because the spirit of a hermit crab entered into his mother, shall we say that the fifty eel people have got the eel for their totem, and that the one solitary hermit crab man has not got the hermit crab for his totem, merely because there is only one of him, while there are fifty of the others? (II, 98).

A situation like this can obviously arise whenever attempts are made to derive totemism from individual guardian spirits. If the difficulty of the case were one of terminology, there would be no real difficulty. I am afraid, however, that a much more serious misconception is involved, for the fifty individuals with their eels would no more constitute a totemic community than their lone companion with his hermit crab. Among the Thompson River Indians, for instance, situations like the one suggested by Frazer must be of common occurrence, some guardian spirits appearing only to a few, perhaps to one individual, while others are shared by numerous groups of hunters, gamblers, women, etc. Yet no one, to my knowledge, has ever characterized these tribes as totemic. Among the Thompson River natives, as well as among the tribes of the Banks Islands, beliefs and customs referring to animals are found in great abundance, but in neither of the two cases are these beliefs and customs socialized within the limits of definite social units, as they invariably are in totemic communities.

If the impression of hypercriticism is derived from this review, such was not my intention. Nor am I blind to the great merits of the work, which are indeed obvious and need not be emphasized. As to the faults, they may be summarized as follows, for the benefit, possibly, of a second

edition, which all anthropologists will welcome even as they now welcome the third edition of Frazer's *Golden Bough*:

1. The size of the work could be appreciably reduced, much to its advantage, by a less liberal use of quotations and a more concise formulation of certain data, such as the relationship terms.

2. The presentation of the data is not always objective, being colored by the author's theories.

3. Partiality is shown to certain authors while others are unjustifiably disregarded.

4. When several authorities are quoted in connection with one area, the separate accounts are often juxtaposed without any attempt at correlation, resulting in a highly confused presentation.

5. The historical connections between tribes should be considered, especially with reference to the diffusion of totemic phenomena.

6. The treatment of exogamy should be either restricted so as to include only those phases of exogamy which bear on totemism, or it should be extended so as to present a full treatment of the phenomena of exogamy inside as well as outside of totemism.

7. Similarly, the sections on guardian spirits and religious societies should be either eliminated or extended so as to cover other areas outside of America.

8. A more systematic elaboration of the theoretical problems suggested by the vast array of totemic data would carry with it an appreciable modification in the presentation of many phases of totemism, particularly of the separate totemic features.

9. In connection with the origins of totemism and exogamy full justice should be done to existing theories and the methods of modern ethnology should be brought to bear on all constructive attempts.

A. A. GOLDENWEISER

*Zur Urgeschichte der Ehe und der Familie.* HEINRICH CUNOW. Ergänzungshefte zur *Neuen Zeit*, No. 14, Stuttgart, 1912. Pp. 72.

Cunow, the ethnologist, has not been heard from since 1894 when his *Verwandtschafts-Organisationen der Australneger* first saw the light. So says the professional ethnologist, and errs. For Cunow, in his capacity as unofficial ethnologist of the German Socialist Party, has followed the progress of the science, and, as may be gathered from his reviews and editorials in *Die Neue Zeit*, covering a period of some twenty years, he has kept abreast with the progress. Of especial interest to readers of this journal will be his essay on "Psychologisch-speculative

Ethnologie" (*Neue Zeit*, vol. XIII), another on "Aus der neueren ethnologisch-sozialgeschichtlichen Literatur" (*Neue Zeit*, vol. XXIII), and another on "Sociologische Fragen" (*Neue Zeit*, vol. XXIX), in which he takes issue with Tönnies and Sombart over the materialistic interpretation of history. While the last essay is dated 1911, we find a series of three articles from Cunow's pen as far back as 1898 (*Neue Zeit*, vol. XVI) entitled "Die ökonomischen Grundlagen der Mutterherrschaft" (appeared also in French, in *Le Devenir Social*, vol. IV), a spirited discussion of a subject which, at that time, was very much in the air.

Cunow's *Verwandschafts-Organisationen* never received the recognition it deserved. While Andrew Lang and N. W. Thomas had read and in part accepted his theory of the Australian classes (not without important reservations, however), Hartland, van Gennep, and others completely disregarded his work, whereas Frazer—to judge by the Index of his *Totemism and Exogamy*—has not yet become acquainted with his book.

The more welcome is this recent brief summary of Cunow's views on the history of the family, entitled "Zur Urgeschichte der Ehe und Familie" which has also appeared in English in the Sunday edition of *The Call*. While usually calm and judicious in his reasoning, Cunow as a controversialist displays much wit sharpened in the arena of political strife. The first twenty pages of his all too brief pamphlet, in which he showers humorous sarcasm upon the heads of various historians of the family, particularly Morgan and Westermarck, make good reading.

But let us turn to an exposition of his theory which I shall attempt to give rather fully, following, so far as possible, Cunow's own text.

According to Cunow and Müller-Lyer, whose theories find much favor with Cunow,<sup>1</sup> the earliest history of human aggregates proceeded somewhat as follows. Man, social and polygamous by nature, lived in small hordes. The size of these hordes cannot well be estimated, but if we judge by some "modern" examples such as the Australians and the Bushmen, they may have ranged from fifty to eighty or one hundred individuals. Within the horde there was free sexual intercourse, promiscuity reigned. Some differentiation must be ascribed even to these earliest communities, but these differentiations must have been simple and natural and must have resulted from the biological differences between the individuals of the group: the differences of age and sex. In the course of time, the duties of war and the chase fall on the mature,

<sup>1</sup> Cunow expounds several of Müller-Lyer's views and quotes repeatedly from his work *Die Familie* (1912).



strong-bodied men, while the participation in councils as well as the guarding and executing of traditional custom becomes the privilege of the old and wise. Thus a natural differentiation of three generations or age groups takes place: the generation of young men who are as yet too young for war and the chase; the generation of adults, ready for war and sexually mature; and the generation of old men. There also occurs a separation of the sexes through a differentiation of occupations. The rearing and guarding of children, the carrying of burdens when on the road, the gathering of roots and berries, the preparation of food, become preëminently the occupations of women, while war and the chase occupy the men. Thus originates primitive marriage, which in this stage is not a matter of sexual necessity or of love, but a purely economic arrangement.

The next important step in the history of the family was the prohibition of marriage between individuals belonging to different generations. The individuals of the youngest generation, however, were sexually immature, so the prohibition really referred to the two older generations, debarring an individual in one of these from marrying into the other, in other words: no one could marry outside his own generation.

This prohibition of marriage between individuals of the same generation must have existed not only in Australia but also in Polynesia, Melanesia, and Micronesia, as may be gathered from their classificatory systems of relationship, which strictly correspond to such a tripartite division of the group. In these systems relationship is determined in accordance with three age groups:

1. The group of old people (grandparents).
2. The group of adults (parents).
3. The group of children.

All individuals of (3) call those of (2) "parents" ("fathers" and "mothers"), those of (1) "grandparents" ("grandfathers" and "grandmothers"). And *vice versa*, all individuals of (1) call those of (2) their "children," those of (3) their "grandchildren." Members of the same generation or age group, call one another "brothers" and "sisters."

Here one must note that at the time when the differentiation of generations occurred, the horde could not have comprised definite individual families, for, if such had been the case, the differentiation of generations could not have developed. The age groups were the earliest form of social differentiation.

Notwithstanding the restriction of marriage within the horde brought about by the differentiation of generations, the horde must still be re-

garded as endogamous in the sense that the majority of marriages were concluded within its limits. On the other hand, occasional marriages with outside women must have occurred even before the appearance of age groups. It must be noted here that the possession of a woman from outside presented certain advantages to the men. His rights over a woman belonging to his own local group were in many ways restricted by the presence of other men of the group. The outsider, on the other hand, was in his undisputed control; he may have been expected or forced to give her to some of his group mates for a few nights, otherwise she was his personal property, taken in war, and he could do with her as he pleased.

This circumstance would strengthen the desire on the part of men to have wives from without, especially so, as the choice of women within one's own horde was often very limited. In view of the smallness of these primitive hordes it could even happen that a young man on reaching maturity, would find all the women of his horde married to the men of the two older generations. Then, he had either to look for a wife in other hordes or try to enter into one of those *ménages à trois* which are still so common in Australia. To remain single would be intolerable, for it would mean to become the laughing-stock of one's mates for staying away from the chase and doing woman's work. All this fostered marriages outside the horde, and ultimately led to exogamy.

Cunow makes light of all theories of exogamy which try to derive it from an instinct against the marriage of near kin or the realization of the harmfulness of such marriages. "All these ideologies," exclaims Cunow, "are not the causes but the consequences of exogamy." Whereas the origin of exogamy may still be somewhat dark, the consequences of it are clear. The stealing of wives from neighboring hordes gradually gives way to the exchange of women, sometimes accompanied by bartering of objects of material culture. Thus the exchanged wives came to constitute a blood bond between neighboring hordes; the exchange of wives united the once distinct and warring hordes into a social organism of a higher order.

The development of such horde-associations—forerunners of later clan-associations (phratries)—was furthered by the extension of exogamy beyond the limits of a horde. Ultimately the horde association becomes the exogamous unit and marriages must be concluded with individuals of another horde-association. All members of a horde-association come to conceive themselves as related by blood, as of common descent, usually from a mythological ancestral spirit or god.

On a par with the gradual extension of the exogamous rule proceeds the transformation of the exogamous hordes into totemic clans or kinship groups. As the relations between these groups become more intimate, the need is felt for group names. These names seem originally to have been local in character. But as exogamy continues to spread, the local names prove unsatisfactory. These names are associated with persons only while they actually reside in the locality of the horde. But women in the course of marriages will pass into other hordes, or one woman may pass through several hordes; the individual names of these women change, their original horde names do not follow them to other localities. How then can the marriage-regulations be adhered to? The necessity arises for hereditary group names which would stand for blood relationship or kinship. Thus the hordes come to assume "totemic" names derived from animals and plants, usually from those common in the particular locality; these names for some time coexist with the earlier local designations, then take the place of the latter. The various beliefs commonly associated with the totemic species gradually develop from these beginnings.

It will thus be seen that the totemic clan is, in its origin, nothing but a group of common name, and its sole function is the prevention of prohibited matrimonial unions.

To this we must add that the original restriction of marriage in the horde to one generation continues to hold when the exogamous horde comes first to embrace other hordes, then the entire horde-association. A man may still marry only a woman who belongs to a generation corresponding to his own. Thus arises the rule, so conspicuous in Australia, that a man of a certain male generation must marry a woman of a corresponding female generation, while the children fall into the next younger generation.

The counting of succession in the maternal line originated from the same motive as the addition of a totemic name to the earlier local horde-name; that motive was the determination of the descent of individuals in order to prevent prohibited marriages. Thus "mother-right" must no more than "father-right" be conceived of as a *natural* right, for both are *historical*. Nor can mother-right be regarded as truly primitive, for both methods of tracing descent must have been preceded by a state of society in which no descent was traced. The constitution of the primitive horde provides no incentive for the tracing of the descent of children. In the absence of family and totemic names, all horde-mates, male and female, share the local name of the horde, and the child comes into the world simply as a new member of the group.



Noting in a brief paragraph that the omnipresence of maternal descent at a certain stage of social development has not been proved and that some peoples may have never passed through that system, Cunow turns to his special problem, the genetic interpretation of maternal descent among the Australians.

It seems obvious that the introduction of totemic horde-names leads almost automatically to paternal descent. A man of the mountain horde and of the emu totem marries a swamp-horde woman of the snake totem. The woman continues to belong to the snake totem, her children, however, following the old custom, will belong to the horde of the father, they will be mountain emus. Thus paternal descent emerges spontaneously without any concomitant change in legal or genealogical ideas.

The introduction of totemic names does, however, not fully realize its purpose; for, whereas marriage between a woman and her former horde mates is thus ruled out, marriage between her own children and the children of her brothers and sisters may still take place. The elimination of such incestuous marriages can, however, be achieved by the simple device of counting the children to the totem of the mother, while they may belong to the horde of the father.

In the fact that this step has not been taken by many Australian tribes, Cunow sees a striking demonstration of the logical shortcomings of primitive man.

As a consequence of this change in descent, the horde gradually assumes the character of a purely local or territorial aggregate. For whereas with paternal descent the local horde and the totemic clan roughly coincided, notwithstanding the presence of women belonging to other totems, maternal descent of the totem radically modifies the composition of the horde: now it consists of members of numerous totems, comprising in addition to the men of the local totem, also women with their children belonging to different totems. When this condition became firmly established the horde ceased to be exogamous, for now it no longer represented a group of blood relatives. Henceforth the totemic clans become the marriage-regulating units.

The social position of woman does not improve with "mother-right" for her economic importance is not modified through the change of descent from paternal to maternal. The ever increasing tendency to obtain women from other tribes does, on the contrary, result in an extension of the husband's authority over his imported wife. The real reign of woman, matriarchate, is not ushered in until, at the dawn of the agricultural era, woman becomes the tiller of the soil, and thereby the

economic foundation of the family. Thus it occurs that the position of woman is particularly high among those tribes of North America, for instance, who combine agricultural pursuits with intensive warlike activities. According to the social constitution of that period, the husband continues to reside in the household of his mother, he visits his wife only temporarily, sometimes only at night. If he tires of his spouse, he may contract another connection; if her sentiments change, she puts him out of doors. Thus, the family ties, in this stage, are loose and unstable, the predominating social unit being the matriarchal kinship group, the clan.

At a much later stage, when the man assumes part of the agricultural functions, and especially when he develops into a herd owner, a seafarer, and a trader, another change comes over the relations between man and woman. The economic importance of woman wanes, and with it her high social status: matriarchate passes into patriarchate.<sup>1</sup>

The social contribution of this era is the patriarchal family, as we find it at the inception of the historical period. The family ties become strong as the economic and social functions of the kinship group pass one by one to the patriarchal family clustered about the dominant male.

This brings us to the period in which the blood-tie and the kinship-group cease to be the dominant factors in the life of society, relegating their powers to differentiated social classes and the state. But we need not follow Cunow in his exposition of the more modern forms of the family.

Passing now to the problem of relationship, Cunow insists that so complicated a feature as the classificatory systems would not have developed without sufficient cause rooted in the social organization of the group and that the great uniformity of such systems must also be accounted for.

Morgan's cardinal mistake is his assumption that primitive terms of relationship carry connotations referring to sexual conception. Nothing is farther from the truth. The actual connotations of such terms refer to differences of age. If Morgan were right, grandparents and grandchildren surely could not call each other by the same terms, as is often the case. Among the Kurnai a man applies the term "my wife (woman)" to his own wife, his brother's wife, and his wife's sisters, and he applies the term "my husband (man)" to his wife's brothers and his sister's

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<sup>1</sup> Cunow's presentation does not make it clear whether at this stage maternal descent again passes into paternal descent, while the kinship organization is still in existence.

husbands. According to Morgan this terminology ought to point to widespread homosexuality among these people!

Cunow rejects Morgan's position that whereas certain terms cannot be explained through a preëxisting state of sexual relations, the majority of terms can be so explained. The nomenclatures of relationships, insists Cunow, are either precise reflections of certain forms of marriage or they are not. If it is admitted that the systems correspond only in a general way, while in details they follow the whim of their creators, then these systems lose all value for science; for then it is no longer possible to separate the legitimate from the arbitrary.

The derivation of classificatory systems from states of group marriage is pure fiction. The only effect the occasional occurrence of group marriage had on the systems is to enrich them by a few terms. The classificatory systems do not reflect states of group marriage, the various forms of which must be regarded as secondary developments playing a subsidiary part in the history of the family.

While the classificatory systems provide no ground for Morgan's inferences, they do nevertheless faithfully reflect the kinship organization and the correlated marriage rules of the various peoples.

During the period of promiscuity the number of relationship terms was very small. The horde mates were distinguished by a term from strangers; then the former were differentiated by sex and age. At this stage the division into three age-groups developed. It finds its expression in a number of relationship terms which, however, do not denote relationship, in our sense, but relative age. Thus arise the terms corresponding to "father, mother, grandfather, grandmother, child, grandchild, brother, and sister." This stage corresponds to Morgan's consanguineous family with the difference that the terms peculiar to it do not connote actual blood-relationship.

All this changes as soon as the horde becomes exogamic and the men begin to take wives from a neighboring horde, which is also divided into three age-groups. A series of new terms arises. Father's parents and mother's parents belong no longer to the same horde; mother and mother's sisters are no longer identical with father's sisters, nor mother's brothers with father's brothers, nor one's wife with one's sisters. Similarly one's children and one's brothers' children belong to a different horde from one's sisters' children, etc.

The two intermarrying hordes correspond, of course, to Frazer's two exogamous phratries, from which he derives his most primitive system of relationship, the so-called Turanian or Dravidian system.



On a par with the extension of exogamy so as to embrace other clans there goes a further differentiation of the relationship system, for each new marriage restriction creates a set of new relationships.<sup>1</sup>

In every system of relationship a few terms will be found which do not correspond to the social structure on which the entire system is based. Such terms must be regarded as survivals which have not yet adjusted themselves to the new situation. Each new form of marriage sets in gradually and the formation of new relationship terms takes still greater time. The first terms to arise are those referring to relations of greatest social importance, the last—those referring to relations which are, on the whole, reflected by the old terms, and the continued application of which thus leads to relatively few discrepancies.

Contrary to the opinion expressed by some ethnologists, the classificatory systems with their fine discriminations, must be regarded as highly developed when compared to the relatively thin and loose system used by ourselves.

Cunow's conclusion is that the classificatory terms of relationship faithfully reflect the development of kinship and family organizations thus revealing in all their details the relationship classes, social divisions, and marriage regulations, of different peoples and periods.

For convenience of reference and discussion the principal points of Cunow's theory are represented in the table on page 221.

It lies in the nature of the subject, that much of what Cunow writes is pure hypothesis. Many of his interpretations are, nevertheless, admirable and are based on sound ethnology and psychology. He rightly insists on the absence of all ideas of descent in the earliest social condition. All those who assume the maternal clan or another social unit with definite descent at the beginning of the social process, assert an impossibility. Whether the prohibition of marriage outside of one's generation was as ancient a trait as Cunow makes it out to have been, is a question by itself, but that this feature played a most important part in the history of marriage, lies beyond reasonable doubt, and it certainly offers the most plausible explanation of the Australian four-class system so far devised.

Equally plausible is Cunow's hypothetical transformation of local hordes into a clan system through intermarriage and the assumption of animal names (*cf.* "The Origin of Totemism," *American Anthropologist*, 1912, p. 605, Note 2). That, under these conditions, the horde would become a purely local aggregate, would lose its character of kinship

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<sup>1</sup> Cunow's analysis of the Seneca relationship system, in proof of the above proposition, will be discussed in another place.

group and relegate the function of exogamy to the clan, can scarcely be doubted, and we may safely assume that a process like the one suggested by Cunow has occurred numerous times in the course of social development.

Again, without assuming with Cunow that exogamous dual divisions were often (or always) formed by the coalescence of two horde-associations

SOCIAL FORM	GROUP NAMES	DESCENT	CLASSIFICATORY TERMS OF RELATIONSHIP
1. Small promiscuous horde 2. Age } groups (occupational Sex }      differentiation) 3. Marriage (on economic basis) 4. Prohibition of marriage between generations (age groups) 5. Wives taken from other hordes (limitation of choice in one's own) 6. Horde becomes exogamous 7. Inter-marriage of two hordes, di- vided into three age-groups and leading to the Australian four class system 8. Development of horde associ- ation (exchanged wives as bond) 9. Exogamous horde becomes kin- ship group 10. Horde becomes local unit (no longer exogamous) 11. Clan-exogamous unit	Local horde names	No descent	Few funda- mental terms (on the basis of three age groups)
	"Totemic" horde name (at first co- existing with local name), followed by "totemic" clan name	Paternal de- scent fol- lowed by maternal descent (to prevent further incestuous marriages)	New terms de- velop through inter-marriage of two hordes (clans, phra- tries)  New terms fol- low further ex- tension of exo- gamy
12. Clan gives way to patriarchal family 13. Social classes State			Each new form of social struc- ture and mar- riage is re- flected in new relationship terms

tions—on this hypothesis the common occurrence of clans of certain names in only one division would certainly remain a puzzle!—the process of the gradual and ever widening application of the exogamous principle until it embraces many hordes or clans, is one which common ethnological experience attests (*cf.* "The Tendency to Regulate Marriage" in *Journal of American Folk-Lore*, 1910, pp. 243-247).

Admirable in its grasp of the psychology of conservatism is the

passage where Cunow shows how the assumption of animal names by intermarrying hordes inevitably leads to paternal descent, without requiring any concomitant change in social principles. Cunow is also aware of the process of changing names—not of individuals only but of groups—and, as shown before, utilized it in his argument. Common as this feature is, among American Indians, for instance, it certainly has not received its due share of attention from ethnologists.

Passing to classificatory systems of relationship, we must endorse Cunow's criticism of Morgan's theory that these systems reflect various forms of group marriage. Cunow is also right, in a measure, when he insists that such systems reflect social structure and marriage regulations.

On the other hand, Cunow's argument contains a number of errors, some of them serious. The hypothesis of an original promiscuity, supported though it is by much authoritative opinion, rests on a shaky foundation. The matrimonial habits of the anthropoids do not speak in favor of the theory; nor the omnipresence of that human, nay animal, trait—sexual jealousy; nor psychological probability, for would one not expect the women or several women to cling to the superior male for sexual gratification and physical protection as well as the male to resent the encroachments of others upon what he, for the time being, chooses to regard as his own! The present geographical distribution of the individual family points in the same direction, for, whereas the institution of the individual family, in one form or another, is universal, the family bond tends to weaken in those somewhat more advanced communities in which the vaguer kinship bond of the clan or gens assumes the dominant rôle; in the most primitive tribes, on the other hand, where clan ties do not exist, the individual family is always present and its solidarity is often considerable. The main arguments advanced by various writers in favor of an original promiscuity, are two: the first is the stock evolutionary argument that social conditions in which sexual intercourse is in various ways restricted must have been preceded by a state of society in which it was unrestricted, and absolute sexual license prevailed; and some writers regard those periods of sexual laxity which accompany the festivals and ceremonies of various peoples,—some of them primitive, others less so,—as socio-psychological survivals of that ancient condition. In the present state of ethnological science, this argument requires no special refutation. The second argument advocates promiscuity as a necessary antecedent of group marriage. But it has been pointed out by Lang and others that it was by no means easy to see how the habits required for carrying on group marriage could



have developed without previous matrimonial experiences acquired in individual unions. Promiscuity, in fact, seems the least probable of all conditions for the development of group marriage, which can, on the other hand, be made plausible if conceived as an extension of the rights and regulations of individual unions so as to embrace wider groups of people.<sup>1</sup> It seems then more probable that the individual family—loose and unstable to be sure, but still a family!—is at least as ancient as the horde. The division into age groups which Cunow ascribes to the horde as a primary feature, may have had its root in the generations of the family—grandparents, parents, children—which by extension came to embrace the larger group. (It is by no means clear why the presence of the family should have interfered with the formation of age groups or generations as Cunow alleges it would.)

The process described by Cunow by which local groups through intermarriage become redistributed in different localities, develop an intensified sense of kinship among the members of the group and finally become transferred into definite social units, is plausible enough, and must have occurred many times in the course of social development. On the other hand, this does not seem to be the only possible source for the development of clans. It is conceivable, nay, highly probable, that village groups as such may acquire clan characteristics through an accumulation of common functions—religious, ceremonial, economic—in the separate groups. The intermarriages between the groups may or may not develop into exogamy, and, if they do, the process may precede, accompany, or follow the socialization of the groups. Each one of these possible developments could be elaborated theoretically at the hand of suggestions from concrete data, and would present possible developments as plausible as the one described by Cunow.

While certainly right in his insistence that the principle of descent is greatly strengthened by the presence of definite social units with non-local names, Cunow probably errs in deriving *all* ideas of descent from such social situations. The weakest link in Cunow's argument, however, is his assumption of a change from paternal to maternal kinship groups, from gentes to clans; a change which, as he points out, would exclude from intermarriage certain blood-relatives who are not so excluded in a system of gentes. The device seems to him obvious and he makes light of the intelligence of those Australian savages who have not adopted it. Here neither history nor probability are on Cunow's side. Even the

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<sup>1</sup> A somewhat remarkable attempt in this direction has recently been made by Wundt. See his *Elemente der Völkerpsychologie*, pp. 35-51 and 165-173.

change from a maternal to a paternal kinship system, so readily assumed by the orthodox evolutionist, does not seem at all plausible and has not so far been demonstrated by any well-authenticated instances; as to the change from a paternal to a maternal kinship system, the process, although demonstrated or suggested in one or two instances by heretically inclined ethnologists, has occurred, if at all, only in highly exceptional cases. Theoretical probabilities point in the same direction. A change from maternal to paternal descent or *vice versa* may not be regarded as a minor social adjustment—it is a revolution; it strikes at the very base of the social system and involves a transvaluation of many values. That such a radical change should occur in one of the central functions of a social system without a concomitant change in the system itself, in the social form, is exceedingly improbable, and, in the absence of concrete evidence, it seems hardly warranted to utilize that transformation in hypothetical argument. Cunow's derivation of maternal descent then, seems unsatisfactory. To remedy this shortcoming a large part of his hypothetical structure would have to be rebuilt, for the only apparently justifiable mode of deriving kinship groups, either maternal or paternal, is to derive them directly from a pre-existing condition without descent or with weakly developed descent, and not from each other. Cunow also goes beyond the limits suggested by fact and probability when he ascribes the introduction of maternal descent to *one* motive, the prevention of certain incestuous marriages. And he similarly errs in reducing the assumption of animal names by local hordes to the same *one* motive. There is, indeed, no reason to assume that local horde names were primary and animal names always secondary. The evidence and arguments presented by Andrew Lang alone suffice to show how common among many peoples and in all times was the tendency to give or assume animal names, whether the units thus named are individuals, or clans, or local groups.

Again, granted that the animal names are assumed by local groups, and that the motive is not identification of members distributed through different localities by intermarriage,—identification, to prevent incest,—totemic phenomena may develop in the local groups, with the animal names as a “starting-point.” And, of course, looking at the situation from the totemic point of view, such an origin from animal names—as conceived, for instance, by Andrew Lang—is not the only possible origin of a totemic complex (*cf.* the entire discussion in “Origin of Totemism,” *American Anthropologist*, 1912, pp. 600–607).

These separate criticisms on special points in Cunow's scheme of

social development—as applied, for instance, to the Australian tribes—may now be combined in a general criticism of the entire hypothetical process suggested by Cunow. For, though his facts are carefully selected and his argument conducted with admirable sanity and clearness, the scheme in its entirety must be classed with other hypothetical schemes of historical developments, elaborated not by the method of historical reconstructions which local evidence at times permits, but by the method of general socio-psychological or economic probabilities. And with those other schemes, Cunow's also must be condemned. Attempts to represent generalized possibilities of development seem desirable (cf. the present writer's efforts in this direction in "Origin of Totemism" referred to before, and in *Journal of American Folk-Lore*, p. 247, Note 2, and pp. 272-3, note 1). Again, it is at times useful to survey the theoretical possibilities of succession of one social or cultural situation by another or others. But the "extenuating circumstances" which justify speculative reconstructions in instances like the above, do not obtain in the case of hypothetical schemes embracing many stages of development in which the attempt is made at a hypothetical reconstruction of an *entire historical process of development*. Such schemes will forever remain not merely fictitious but useless, for they can never represent an historical or even a theoretical probability. Let,  $a$ ,  $a_1$ ,  $a_2$ ,  $b$ ,  $b_1$ ,  $b_2$ , etc., stand for cultural situations. If  $a$  can be followed by  $b$ ,  $b_1$ , or  $b_2$  (as attested by historical experience or socio-psychological considerations, or both), the theoretical discussion of the historical successions  $a-b$ ,  $a-b_1$ ,  $a-b_2$  may prove suggestive and useful, for each one of these instances constitutes a historical and theoretical possibility. On the other hand, if  $a$ , or  $a_1$  or  $a_2$ , etc., may be followed by  $b$ , or  $b_1$  or  $b_2$ , etc., and so on with,  $c$ ,  $d$ , . . .  $n$ , the hypothetical reconstruction, say,  $a_1$ ,  $b_1$ ,  $c_3$ ,  $d_2$ , . . .  $n$ , or any other of that type, is futile, for it does not represent an historical probability, nor really a theoretical one, for with the increase of the number of stages even the theoretical probability of any such hypothetical scheme of development becomes so slight as not to deserve serious consideration.

Cunow certainly exaggerates the importance of economic factors in social evolution. There is really no evidence for the assertion that in early times marriage was a more or less temporary cohabitation of two occupationally differentiated parties, and nothing more. While it is true that with agricultural pursuits—if carried on mainly or solely by the woman—her social status tends to be high (witness the Iroquois when compared to the Haida or Tlingit), other factors, religious, ceremonial, social, should not be neglected, and the same is true of the more com-



plicated situations arising from the contact of peoples. Cunow deserves credit, however, for emphasizing the fact that maternal descent and matriarchate are by no means coextensive.

In dealing with classificatory systems of relationship Cunow again evinces his taste for concrete determining factors. We share his taste but not his optimism: one should rather be prepared to admit that relationship systems would be lost to science, than to attempt a *complete* interpretation of *all* relationship terms in the face of many unruly facts, which Cunow evades. That relationship systems tend to reflect social structure and marriage rule, there can be no doubt; that readjustments occur in such systems to suit new social conditions, seems certain; but to assume that the rate of change in terminologies of relationship is so close to that in social forms, as to always justify the interpretation of one by the other; or even to assume that *all* change in social form is reflected in relationship terms, is to fly in the face of probabilities. For, whereas we cannot enough insist that a set of relationship terms always represents a system, more or less unified; a system, moreover, which in many ways is connected with social form, past or present, or both; the set of terms is, on the other hand, also a nomenclature, an instrument of address, a linguistic feature, and in that capacity, has ways of behavior all its own. While clearly realizing the important fact that progressing marriage regulations create new relationships and thereby new terms (although perhaps not so uniformly as Cunow would have it!), Cunow disregards the linguistic process of extension by analogy of a term originally applied to an individual or a small number of individuals, so as to apply to a large, sometimes very large group of individuals who, from the point of view of one or another system of social stratification, constitute *one* class. Apparently unaware of this aspect of the relationship problem, Cunow is led to misunderstand and underestimate Kroeber's discussion in the *Journal of the Anthropological Institute* (vol. 39), which constitutes a real and valuable contribution to the theory of the subject. Cunow is merely interested in a relationship system as reflecting social organization; but such a system must also be analyzed as a linguistic phenomenon, as a set of categories, as a cultural feature of definite geographical distribution, and so on.

Whatever may further be said in criticism of Cunow's work, his *Zur Urgeschichte der Ehe und Familie* as well as his older *Die Verwandtschafts-organisationen der Australneger* must be gratefully accepted by anthropologists as broadly conceived and carefully reasoned theoretical investigations; and their gratitude will be coupled with admiration as

they realize that these ethnological contributions come from one whose life work lies not in science but in a broader and a bigger field.

A. A. GOLDENWEISER

*The Childhood of the World. A Simple Account of Man's Origin and Early History.*

By EDWARD CLODD. New edition, rewritten and enlarged. New York: The Macmillan Co. (66 Fifth Ave.); 1914. Pp. XIII, 240; 26 ills.

Mr Clodd has revised his charming little anthropological primer. Mention of the Piltdown skull (p. 16), a covert suggestion of serum tests (p. 13), and other references to recent discoveries indicate an endeavor to bring the book up to date, without there being a fundamental change of plan. The composition of a work of this kind is, of course, largely determined by pedagogical considerations, and these will differ from author to author. Personally, the reviewer would have liked to see Part I (Man the Worker) expanded, and Part II (Man the Thinker) retrenched; not because material culture is necessarily more important, but because its exposition leaves a more definite impression on the young than the more abstract questions of religious faith, and because it presents fewer moot-problems. For the purpose of yielding the maximum of concrete information it might have been better to limit the scope of Part II and discuss somewhat more fully a few of the topics now dealt with,—say, mythology, animism, and fetichism.

On the whole, *The Childhood of the World* would form an admirable supplementary reader for our grammar schools. Now, that even orthodox Catholics, like Professor Obermaier, frankly (though conservatively) embrace evolution, there seems to be no reason for excluding an elementary exposition of man's place in nature, especially when, as in this case, the essential fact is so sanely presented (p. 13). To be sure, Mr Clodd's estimate of the antiquity of man is somewhat liberal (p. 52), but his juvenile readers are likely to get about the same psychological impression from his two million years as from the avowedly over-conservative hundred-thousand-year estimate of Obermaier. And if the *Aufklärungstendenz* appears somewhat too prominent at times, it is generally tempered with pinches of historical-mindedness (e. g., pp. 87, 98, 211).

In a primer a simplification of facts is required, and so the lack of indication of the complexity and multilinear character of evolution does not jar, as it would in a more pretentious work. However, the statement that "the different languages . . . have flowed from one source" (p. 63) is not justifiable.

ROBERT H. LOWIE

*Description of the Test Specimen of the Rostro-carinate Industry found beneath the Norwich Crag.* SIR RAY LANKESTER. (Royal Anthropol. Inst. Occasional Papers, No. 4, 1914.) 18 pp., 3 pls.

Sir Ray Lankester has been from the beginning very much interested in a curious type of chipped flint, examples of which have been discovered by Mr J. Reid Moir and others in the neighborhood of Ipswich. These are found below the base of the Red Crag of Suffolk in Pliocene deposits. The first paper by Sir Ray Lankester on the subject appeared in the *Philosophical Transactions of the Royal Society*, Series B, vol. 202, 1911-12. The specimens in question are remarkable for their large size and distinctive type, which is described by the author as rostro-carinate or eagle's beak.

An excellent example of this type was found beneath the Norwich Crag in a pit at Whitlingham, near Norwich by Mr W. G. Clarke in 1911. The present paper deals with this specimen alone which is referred to as "the Norwich Test Specimen." The object of the author is to submit this specimen by means of faultless illustrations to the unbiased judgment of experts, who have not the opportunity of seeing the original so kindly placed by Dr Allen Sturge in the Ethnological Department of the British Museum, Bloomsbury.

The Norwich specimen shows two cleavage planes roughly parallel—a ventral and a dorsal. The secondary flakings are large but more concave than the primary flakings, even the direction of the blows producing the secondary chipping can be determined. The beak or keel (carina) is produced by smaller fractures. The author does not believe that a single one of all these fracture-surfaces can be regarded as accidental or due to a "fortuitous concourse and reciprocal battering of flint nodules." The bed in which the Norwich Test Specimen was found is below the Norwich Crag; it also contains the teeth and bones of *Mastodon arvernensis*, a Pliocene type.

The rostro-carinate type seems to have persisted during subsequent epochs; it was found by Mr Moir in the mid-glacial sands and again in the Chalky Boulder Clay of East Anglia. By way of comparison an Irish rostro-carinate chipped flint from a raised beach near Larne (Belfast) is figured. It is from the Island of Macgee and is very much like the Norwich specimen, only a little more pointed; its exact age however is still in doubt.

In 1912 I visited Mr Moir at Ipswich, who showed me the sites and the specimens in his possession at the time. I frankly confess that the artifact natures of these specimens did not seem to me to be convincing.



Mr Moir explained that the best examples were then in the hands of Sir Ray Lankester. These I finally left England without seeing, since my attempt to make an appointment with Sir Ray Lankester failed. As an offset to my impressions gained on the spot there is not only the Norwich Test Specimen but also the fact that Sir John Evans, always a conservative in prehistoric archeology, in the second edition of *Ancient Stone Implements*, gives an illustration (fig. 444) of a typical rostro-carinate presented to him by Canon Greenwell. The latter procured it from a Lakenheath workman. The exact spot where it was found seems to be in doubt beyond the fact that it certainly came from Suffolk and not more than 35 miles from Ipswich. This, however, does not minimize the importance of the fact that Sir John Evans, always cautious as a collector, never doubted its artifact nature. After describing the specimen he added: "Until other specimens of the same form are discovered, it is hardly safe to regard this as furnishing an example of a new type of implement; yet its symmetry and character seem to prove that it was designedly chipped into this form, to fulfil some special purpose." If a special purpose can be invoked in this case, why not also in case of the Norwich Test Specimen and others, is the contention of the author.

GEORGE GRANT MACCURDY

*Religious Chastity.* By JOHN MAIN (Mrs. ELSIE CLEWS PARSONS). New York: (Publisher's name not given), 1913. Pp. XII, 365.

The sociologist will welcome this carefully prepared study, for he will find gathered together in it and classified in an illuminating manner a mass of information regarding the regulation of the sexual relations of widows which had remained scattered in hundreds of books and journals. A bibliography containing about 650 titles gives some idea of the thoroughness with which the search for data has been conducted. The volume possesses the distinction of a vivacious and often elegant style.

I take pleasure in noting that the author ranges herself with the opponents of the so-called "evolutionary" conception of anthropological development, and also with those who hold that a complete understanding of human society cannot be obtained by the objective method alone; the explanation of social behavior demands reference to psychological principles.

One of the main purposes of this book is to establish the thesis that whatever the widow-customs of a given tribe, the widows "do what they think the dead would most like." With this key many puzzling customs are readily understood provided one keeps in mind two groups of well-

known facts: (1) The departed husband is still, at times at least, actuated by needs and desires characteristic of mortals; he remains in communication with, and his thinking is of the same sort as that of, the living; whether the widow and the tribe are still attached to him by affection and admiration, or whether he is looked upon as evil and dangerous, in any case uncertainty and mystery attach to much of his behavior. (2) Since, after all, the ghost does not actually discharge the duties which fall to the living—whether toward his widow or the tribe—and does not return to plague his widow and the second husband, increase in experience generates increase of resistance to the demands of the ghost. Some of those demands are so wasteful or painful that they come to be replaced by customs more economical of life or wealth. By various subterfuges the belongings of the dead, at first burned or buried with him, are saved, first in part and then in totality. Similarly widow immolation is replaced by other customs, "for the widow is too valuable an inheritance for the poor man's heir to forego."

It is to be regretted that in her interpretations Mrs Parsons has overlooked or has not seen fit to use the principle of explanation which Lévy-Bruhl elevates to the first place in his *Fonctions Mentales dans les Sociétés Inférieures*. He names it the "law of participation." The relinquishment by the relatives of the property of the dead is doubtless prompted in part and at times by the belief that he needs it or likes to have it with him. But the primary reason for the customs referred to is to be found, according to Lévy-Bruhl, in the fact that in the savage's mind, possession and possessor are connected by a mystical bond of participation. This bond is not destroyed by death since the dead still lives and remains connected with his tribe. He continues to be the owner of that which belonged to him in this life. A deeper understanding of certain widow-customs would, I surmise, be secured by means of this "law" than by considering only the probable likes and dislikes of the ghost. The notion of ownership as it exists among us is certainly not the only cue to the dealings of the savage with his possessions and, in particular, with widows.

With a few exceptions each chapter opens with a proposition which is justified and illustrated. In the last chapters various practices and beliefs of Gainism, Buddhism and Christianity regarding widows and chastity are traced back to customs of primitive peoples.

JAMES H. LEUBA

## NORTH AMERICA

### *A Preliminary Report of the Archaeological Survey of the State of New Jersey.*

Made by the Department of Anthropology in the American Museum of Natural History under the direction of the State Geological Survey. Compiled by ALANSON SKINNER and MAX SCHRABISCH. (Geological Survey of New Jersey, Bulletin 9.) Trenton, 1913.

The present writer, in company with an archeologist connected with a prominent Eastern museum, stood on the bank of a river in one of the new Southwestern states. All about were evidences of aboriginal occupation. Indeed, this new state had within it thousands of living aborigines still holding to their tribal customs. The writer remarked that this progressive state had a remarkable opportunity to carry on a highly productive archeological and ethnological survey. His friend, the archeologist, remarked, "Yes, but this state will not avail itself of this chance until others have reaped the harvest."

One of the oldest states, New Jersey, after many years has awakened to the importance of an archeological survey and under the above title we have an important document. Mr Skinner, who has written the major portion of the work, was the ideal man for the task of studying the evidences of aboriginal occupation in New Jersey. His exhaustive studies of the coastal Algonkin culture in New York, gave him a splendid starting-point; and Mr Schrabisch's acquaintance with the rock shelters of southern New York and northern New Jersey, makes him an ideal collaborator.

The report consists of three chapters: (1) Types of Indian Remains found in New Jersey, by Mr Skinner; (2) Indian Camp Sites and Rock Shelters in Northern New Jersey, by Max Schrabisch; (3) List of Sites with notes, by Skinner and Schrabisch.

Mr Skinner has carefully classified the various sites of aboriginal occupancy and described them with credit, and in general with considerable accuracy. Under the sub-head of "camp and village sites" the evidences and remains of occupancy are discussed. Shell heaps are described, but we wish the word "heap" might have been omitted. The word *deposit* would seem more fitting, for as the author says, "they are often not heaps at all." The typical graveyard is practically impossible to locate, we learn, but the skeletons are usually found lying on one side drawn up "in a sitting posture." Mr Skinner puts this term in quota-



tions since the term is so commonly, yet erroneously used. It is of great interest to learn, however, that monitor pipes of steatite, and stone pendants or gorgets are found in these graves. For purposes of comparison and for the identification of remains in other states it is well to have it definitely recorded that these objects are of the Lenapé culture. We venture, however, that these artifacts are from the *earlier* graves. Our author goes on to say, "... it does not seem to have been the custom of the ... Delaware Indians to bury pottery vessels with their dead as did their fierce neighbors, the New York Iroquois." We wish to add, here, that the earlier Iroquois graves have only occasionally such relics, but that in the later periods material objects of stone and clay are more abundant. The customs and circumstances of the people evidently determine these burial practices.

Rock shelters, caches, quarries, and trails are described with good judgment. Mr Skinner, on page 14 mentions "the non-pottery-making argillite users," discussed later on.

Under the "Distribution of the Indian" it appears that the Indians clustered in places where food was most easily obtained. The migration myth based upon the Walam Olum is cited.

"The Predecessors of the Delaware Indians" is an interesting and wisely-handled discussion. We agree with the author in his position that "possibly there was an argillite culture here before the Delaware Indian ... but to say that these people were of a different race, a race that could be called pre-Indian, is too much, though they may be called pre-Delaware with some certainty."

In New York, especially along the headwaters and tributaries of the Delaware and Susquehanna, this so-called "argillite culture" seems distinct from the others. It appears earlier than the Algonkian, though chipped argillite does occur on Algonkin sites in New York, but the earlier forms are distinctive and are never associated with pottery or bone objects.

Mr Skinner objects mildly to the term "stone age." We do emphatically, on the ground that it is a hackneyed term and misleading, for as the author says, "as a matter of fact, wood, clay, bone, antler, fabrics, and a dozen other things were used by the savages simultaneously with stone."

The various types of aboriginal New Jersey implements are generally described, and under the heading "Pottery," we find that "the typical pottery vessel of the Delaware Indian was shaped like an egg "with the top off." Pray, where is the top of an egg? Mr Skinner might have

said the larger end, instead of top, though he later explains his phrase. Lenapé pottery, we learn, is distinctive, but clay pipes were not as elaborate as those of the Iroquois.

We are gratified to learn that bone implements have been found and are much more common than generally supposed by surface hunters. It is seemingly strange, however, that worked shell objects are rare in New Jersey. Mr Skinner concludes his chapter with a comparison of Lenapé implements with those from other localities. "It is only fair to say that the Delaware did have some types that are unique," he observes. Among these distinctive objects are the large stone heads, having a modern counterpart in the carved wood heads found by Mr Harrington among the Oklahoma Delaware.

In Chapter II, Mr Schrabisch discusses the aboriginal population of the state, but the State Geologist in a footnote observes that many well-informed persons think Mr Schrabisch's estimate too large. Others might arise to say the estimate is too small. Other topics are: the general character of the sites, the favored districts and the rock shelters. The localities specially chosen by the aboriginal occupants are reported to be the valleys of the Delaware, Plimpton, Passaic, Hackensack and Saddle. At least more evidences are found in these localities of longer occupation and greater population than elsewhere.

In Chapter III, part one, Mr Skinner lists the sites in southern New Jersey, and Mr Schrabisch records; in part two, those in the northern portion of the state. The total number of sites reported is 370.

The general plan and results of this brief survey appear most satisfactory for a beginning, but it is sincerely to be hoped that the State Geologist will not rest content with a mere outline. A more extensive survey with the records of actual operations by excavation, and with descriptions of specimens, maps and surveys would be of great value to archeologic science. This seems especially true, since New Jersey, according to Mr Skinner and Mr Schrabisch, appears to be a region of unique interest.

Dr Henry B. Kümmell, the State Geologist, is to be commended for urging and bringing about this preliminary survey, though why he questions the value of Mr Skinner's conclusions in the preface is not easily understood.

ARTHUR C. PARKER

*Folk-Lore of the Musquakie Indians of North America.* By MARY ALICIA OWEN.  
Published for the Folk-Lore Society by David Nutt, London, 1904.

Although this book appeared over eight years ago, yet, so far as the present reviewer is aware, it has never been criticized previously by any

one who has spent some time with these Indians. For this reason it is believed that an examination of it, even at this late date, will not be entirely unwelcome.

The history of the tribe is given p. 17 ff. It is quite true that the outline is good so far as it goes, but surely we are entitled to more documentary references than the two to Parkman. The early history is passed over too lightly. The question as to whether Foxes (Musquakies) were ever in the lower Michigan peninsula with the Sauks is not raised. The dates of the various treaties with the United States would have been a welcome addition. And a definite date as to when the main body, at least, left Iowa, and more precise information on the return from Kansas, would have been desirable. Certainly citations from *Annals of Iowa*, and similar documents, should have been given, though it is likely that owing to the distance of publication it was impractical to add in proof-sheets references to "Indians of Iowa," in *Annals of Iowa*, 1903, pp. 81-106, and "Indian Reservations in Kansas," in *Kansas Historical Collections*, 1903, pp. 72-109; other important historical papers have since appeared. On p. 18 Miss Owen has made a curious error when she says "Musquakie means 'Fox,'" whether the reference is to the animal or the tribesman. The Fox word for the animal is *wāgucā'*<sup>a</sup>. *Meckwa'kī'Ag'* "Musquakies" means "Red-Earths," as is shown by the analysis: *meckw-* red, *a'ki* earth, *-Ag'* the termination of the animate plural.<sup>1</sup> The whole point involved in whether Saukies means "Yellow-Earths" or "They-who-come-forth" is whether the palatal stop is 'k' or g in the original language: if 'k', the former rendering is the one etymologically justified; if g the latter meaning is the proper one. In the Fox dialect g is the sound actually pronounced. Both would be written precisely the same in the native syllabaries; and in so far as g is not a pure sonant as in English, the actual phonetic difference between the two is not so great as indicated by the orthography; and once given "Red-Earths," "Yellow-Earths" would be a natural popular etymology.

A general criticism of the book is that all predecessors in this field are passed over in absolute silence. It is true Miss Busby's *Two Summers Among the Musquakies* (Vinton, Iowa, 1886) is not intended for the scientific reader, but there are nevertheless some ethnological notes that are worthy of note; and it contains some extracts from Galland's *Chronicles of North American Savages*, which is difficult to obtain. Fortunately a large portion of the latter has been incorporated in "The

<sup>1</sup> Cf. William Jones in his *Fox Texts*, passim, and in the Algonquian sketch in *Handbook of American Indian languages*. Slight variants are given.



Indian Tribes of the West" (in *Annals of Iowa*, 1869, p. 194 ff., especially pp. 347-366). But Miss Owen has not utilized even this last. The same applies to Marston's account in Morse's *Report on Indian Affairs*, 1822, pp. 120-140 (now more accessible is Blair's *Indian Tribes of the Upper Mississippi and the Great Lakes Regions*, 1912, vol. II, pp. 139-182). That such writings of William Jones as appear scattered in the *Harvard Monthly* are passed over, is entirely excusable; but that his "Episodes in the Culture-hero Myth of the Sauks and Foxes" (*Journal of American Folk-Lore*, XIV, 225 ff.) is not even mentioned is surprising. (Later works of Dr Jones of course were not available to Miss Owen.) Morgan's *Ancient Society* and his *Systems of Consanguinity* and McKenny and Hall's *History of Indian Tribes of North America*, though all of these have a direct bearing on the task Miss Owen has set herself, are likewise passed by without mention. The omission of a reference to Catlin, *North American Indians* (ed. 1841), vol. II, pp. 207-217, on the Sauk and Fox, is particularly unfortunate.

Without question the myths and tales collected by Miss Owen are valuable, but are altogether too few in number to be even a representative collection, not to speak of giving the book such a misleading title.

Turning to the general ethnology, properly speaking, we are told that the chieftainship was hereditary in the Eagle band. That is opposed to the information of both Dr Jones and the reviewer. Not a single pedigree supports the contention. On the contrary the uniform information given to the writer is that it was hereditary in the Bear clan. This is likewise the testimony of Dr Jones; and pedigrees will show at any rate the chieftainship was in the Bear clan, even if not absolutely hereditary. As a matter of fact the Eagle clan represents the head ceremonial attendants. We are further told that probably the Fox clan had the chieftainship originally as it has the most revered totem. What is really the basis for this? According to Dr Jones, the war-chiefs were taken from the Fox band; according to the information given to the writer there is a small band called Kindly Chiefs which is intimately associated with the Fox clan (the exact relationship between the two is not clear, save that they both share the same songs and clan-feast) and has control over the conduct of war.

We are told that descent originally was in the female line, but has changed to the male line. The reviewer has not found a single pedigree of full-bloods to substantiate this. On the contrary the testimony of all informants (one was born approximately in 1826) is opposed to this. (Compare also Forsyth in Blair's *Indian Tribes of the Upper Mississippi*

and *Great Lakes Region*, vol. II, p. 210.) If a mother was allowed to name the child, the father waiving his rights, it seems that the child acquired certain rights in her clan; the writer has not as yet succeeded in elucidating what rights. (Among the Sauk of Oklahoma, if the mother names a male child, the boy will have a name suitable to his mother's gens; but at the same time he will really belong to his father's gens. However he is not permitted to eat at a clan-feast of his mother's gens, any more than he is at that of his father's [and own] gens. What the regulations are about female children named by the mother, is unknown to the reviewer.) From a case where the father is a Winnebago, it appears two brothers belong to two different clans, those of their respective namers. The matter could be easily cleared up save for the extreme conservatism of the Foxes in giving information on clan organization and pedigrees. It should be expressly noted that Miss Owen's list of clans (*gentes*) does not agree with that of Galland nor Morgan. It is a pity that no mention is made of this, and no attempt at explanation is given. Incidentally it may be added that her list does not agree with that given in the *Handbook of American Indians*, nor with that of Forsyth in Blair, l. c., p. 192; but these were not available at the time of the publication of Miss Owen's book.

How the tribal dual division into *Tō'kânag<sup>i</sup>* and *Kickō'ag<sup>i</sup>* was overlooked, considering their importance in functions and their definite localizations in clan-feasts, especially after the statement of McKenny and Hall, l. c., 117 (compare Jones, *Journal of American Folk-Lore*, XXIV, 220; Blair, l. c., 156, 192, 193; Morse, l. c., 130) regarding a similar division of the Sauks, is a mystery to me. Certain it is that the existence of these non-exogamic groups could have been ascertained without difficulty as applied to games, for the Foxes are not conservative in speaking of these divisions up to that point. It required several protracted visits with them to enable the reviewer to gain any information on their other functions, and localizations in clan-feasts. (See now the abstract of my "Notes on the Social Organization of the Fox Indians," *Am. Anthropologist*, N. S., 15, p. 691 ff.). The regulations among the Foxes regarding membership are: the first child, boy or girl, will belong to the side the father does not, the second child, boy or girl, to the side he does, and so on alternately. (For the Foxes, despite other statements, this alone is tenable.) Miss Owen has not touched upon the dual division given by Galland, nor has the reviewer been able to substantiate it.

It is also to be noted that Miss Owen is silent on the courtesies extended by the various *gentes* to other *gentes* in the clan-feasts, adoption-feasts, and burials.

The information that formerly (p. 79) slaves dug the graves is not in accordance with the reviewer's information.

The reviewer is unable to confirm or disprove the assertion that a woman will join her husband's society on marriage; a concrete instance is however known of a woman not eating at her husband's clan-feast just as if she belonged to his clan.

The chapter on the dances is quite insufficient for comparative purposes. Take the account of the Religion Dance. There is no description of the drums used, nor of the pipes; nor are the officers named or located, such as the keepers of the drum; nor are we informed about the belts; nor is there any intimation that the order of certain songs is rigid. The data regarding the origin is meager. The introduction of the dance to the Foxes is passed over. It should be noted that it was introduced by the Wisconsin Potawatomi. The dance as described differs enormously from the numerous performances the reviewer has witnessed and taken part in. However, a complete description of the latter must be postponed for a paper by itself. The descriptions likewise of the Totem dances and Buffalo Dance differ completely from the accounts received from informants, and from such portions of the ceremonies as have been witnessed several times by the reviewer. References to Catlin, *l. c.*, would have been proper.

The catalogue of the ethnological objects, with the illustrations, is by far the most valuable portion of the book, affording, as it does, materials for the study of the decorative art of the tribe. It is to be regretted that Miss Owen did not make comparisons with the decorative art of other tribes to show the dissemination of the type represented in the present sketch.

It will be understood that the reviewer has not been able as yet to confirm or refute a number of statements, which accordingly are passed over in silence.

TRUMAN MICHELSON



## CENTRAL AMERICA

*A Study of Maya Art.* By HERBERT J. SPINDEN. (Memoirs of the Peabody Museum of American Archaeology and Ethnology, vol. VI.) Cambridge, Mass., 1913.<sup>1</sup>

In a field which has afforded material for the wildest speculation, it is a treat to meet with such an eminently sane book as Dr Spinden's work on Maya Art.

Stephens and Catherwood called the attention of the reading public to the great ruined towns of Central America as early as 1840, other travelers followed in their steps, and the Maya MS. known as the Dresden Codex was published by Lord Kingsborough in 1831. But when it is remembered that up to the time of publication of the archeological section of the *Biologia Centrali-Americana* (1889-1902) there was no body of material on which a student could place reliance for the study of Maya archeology, it will be recognized that the advance made during the last few years is really remarkable.

The credit for this advance may be divided between Professor Seler and Drs Forstemann and Schellhas of Germany, Mr Charles Bowditch of Boston, and the students working on behalf of the Peabody Museum, Professor Holmes of the National Museum of Washington, and Dr Gordon of the Philadelphia University; while for his journeys of exploration and his magnificent photographs, all praise is due to Mr Teobert Maler.

Although so much good work has been done during the last few years, the perusal of Dr Spinden's work convinces one that a vast amount of labor has yet to be accomplished, both in the library and in the field, before the complex questions connected with the study of Maya Art can be adequately solved. At the same time a great deal of praise is due to the author for the careful examination which he has made of existing sources of information. He has evidently plodded through a vast amount of literature, and his study of the fine collection of photographs and casts in the Peabody Museum has been supplemented by visits paid to the ruins themselves.

After a short introduction, which gives a very fair résumé of the generally accepted conclusions from recent exploration and study (not without treating, however, of certain debatable subjects), Dr Spinden

<sup>1</sup> Cf. CURRENT ANTHROPOLOGICAL LITERATURE, II, pp. 145-157.

divides the main portion of his monograph into three parts: first, a "General Consideration of Maya Art"; secondly, a "Consideration of the Material Arts"; thirdly, a section on "Chronological Sequence."

Of the first part it is difficult to write with fairness. As long as the author is dealing simply with the characteristics of Maya Art, his treatment of the subject is excellent and the result is of real value. But he has seen fit to introduce long passages dealing with primitive art as a whole, and in doing so lays himself open to criticism on two grounds. In the first place, it is questionable how far such passages are suitable in a book of so specialized a character, and the reviewers feel that the space so occupied would have been far better devoted to the comparative study of Maya art in the light of Huastec, Zapotec and Mexican remains, a subject which is treated far too shortly later on in the book. In the second place, his disquisitions on primitive art cannot be said to be very good; many of his points are at least controversial, and his style is frequently obscure.

In dealing with Maya art, so large a proportion of which is obviously symbolical, it is impossible to keep away from the question of religion, and Dr Spinden naturally deals at some length with this subject. His treatment, though distinguished by the sanity which is so pleasing a feature of the whole book, will not altogether escape criticism. It must be remembered that we know *nothing*, except by inference, of the religious beliefs of the builders of the monuments, and the statements that "the gods and culture-heroes of the Maya had fundamentally the physical characteristics of reptiles, birds and lower mammals," and that "the divinities themselves were of a low animal order," will not meet with unqualified acceptance. Far more rash however is the pronouncement that "the government as well as the religion of the Maya was probably of totemic origin," an enunciation which would seem to be based on no evidence at all.

One other statement calls for notice, viz., "The study of primitive religions shows that in general the line of change is from many gods towards fewer gods." Without enlarging further on this remark we might point out that it is certainly not true of the Aztec.

The discussion of the individual Maya gods, under their alphabetical names, as they appear on the monuments and in the MSS is a useful piece of work. All that one would feel inclined to suggest is that the deity with the *kin*-mark and cut teeth is far nearer akin to god G of the MSS than to god D, with whom Dr Spinden appears to identify him.

As a parallel to god B bearing the *kin*-mark, one might cite the

Mexican Tlaloc, sometimes shown with the attributes of Tonatiuh; while for the exaggerated nose of god K one might suggest a counterpart in the snout mask of the Mexican Eecatl.

The analysis of Maya ornament has been well carried out, and the result is a fascinating chapter in the history of decorative art. Perhaps the author is inclined to go a little too far as regards the serpent; some, at any rate, of the motives which he attributes to that animal may well be derived from textile art, while Seler has shown that the *kan*-glyph probably represents a grain of *popped* maize. Still it is a fact that the serpent motive dominated Maya art to an extraordinary degree.

The peculiar objects so often seen in the hands of figures portrayed in the reliefs also come in for discussion. In this connection it may be pointed out that the author has failed to recognize the very obvious fact that the so-called "mannikin sceptre" is in reality a ceremonial axe. In almost every case the stone blade, bearing the conventional marks by which the Maya distinguished a stone implement, can be seen projecting from the forehead of the figure which constitutes the haft; and in the exceptions (as animal P. at Quirigua), the stone celt is replaced by an ornamental blade of copper, or even by feathers.

Two small additional points might be mentioned in connection with this chapter. Dr Spinden calls attention to the frequent occurrence in the Maya area of a grotesque face with a twisted ornament on the nose. This twisted ornament is found in Mexico also, as far north as Teayo, but with the interesting difference that the ends of the twist pass over, instead of under, the eyes of the face. The other point concerns the fish-and-plant motive. To the list of sites where this occurs Naranjo should be added (stela 21, where it is shown on the headdress of the main figure).

The next section, on the material arts of the Maya, commences with a careful and detailed survey of Maya architecture, which in many respects is the best thing in the book. Though far wider in scope than Professor Holmes' small treatise, and entering more deeply into detail, it serves nevertheless to emphasize the brilliant qualities of the latter. This is not written, be it understood, in any spirit of depreciation of Dr Spinden's work, which is more comprehensive and goes further. At the same time it is evident to what a degree every work dealing with the architecture of this region must necessarily be indebted to Professor Holmes' monograph.

There is very little to criticize in this section of the book, which is admirable in nearly every respect, except, perhaps, the author's remarks



on orientation, and his rather loose employment of the term. Dr Spinden says: "The orientation of courts and buildings with strict regard to the four directions prevails among the cities of Southern Yucatan." If, as it appears, Tikal is included in this category, the statement is incorrect, for although in the plan of Tikal, published with Dr Tozzer's report, all the buildings are plotted as facing the four cardinal points (whether true or magnetic bearings is not stated), the bearings of the temples given by Mr Marvin, the surveyor to the expedition, and published in the same report, give a very different result. The same remarks apply to the plan of Nankun. Owing no doubt to the imperfection of many of the plotted surveys, it appears to have escaped Dr Spinden's notice that the agglomerated mounds or acropoleis, such as those at Copan, Tikal and the so-called "Palace" at Palenque, must be strictly differentiated from the temple-mounds such as the *teocallis* at Tikal and the Castillo at Chichen Itza. These latter may have a distinct astronomical character, while the arrangement of the former may be fortuitous or, more probably, may be influenced by considerations of convenience.

The extraordinarily thick walls and small cells of the Tikal temples might imply an architectural survival of a primitive sacred cave, and thus suggest great age; on the other hand no intermediate steps are known, and it is impossible to imagine that primitive cave-worshippers could, without leaving traces of evolution, have achieved such advancement in architecture. The position of the temples, however, forcibly suggests an astronomical purpose. Four out of the five large temples at Tikal face (more or less) east and west, and the rising and setting of the sun was probably the principal object of observation. Temple No. V alone of the greater temples faces north, and therefore, if used astronomically, must have been a star temple. One of the present writers asked a competent authority (who, however had no knowledge whatever of Maya culture) to plot the temples correctly according to the bearings observed by Mr Marvin. Treating temple No. V as a star temple, he found that  $\alpha$  Ursae Majoris was the only available star of magnitude observable from the temple. It rose at 7 p.m. on April 16th, about the year 200 A.D., and this would afford corroborative evidence of the approximate date computed from the inscriptions on the monuments. April 13th is the sunset date given for temple No. 1, and if this were used in connection with the rising of  $\alpha$  Ursae Majoris, it may have marked the seed-time before the rains. This, however, is merely a suggestion, and far more careful surveying is needed before even an astronomical purpose can be proved, much more the fixing of dates. But it must be borne in

mind that we have the authority of Motolinia that the great teocalli of Mexico was used for the observation of sunrise at the equinox, and because the alignment was not correct, Montezuma wished to pull down the oratories and rebuild them.

Another statement in this chapter is also open to question. Dr Spinden writes: "Of course the artificial acropolis in the great cities may have been partly intended for defence. There is no doubt that warfare was highly and scientifically developed." It is difficult to see on what grounds the latter part of this statement is founded. The sculptures at Palenque, and Menché show what appear to be merely ceremonial weapons, but no actual evidence of warfare. In the northern Guatemalan group, from Tikal to Ixkun, Naranjo and Piedras Negras, captives bound with cords are crouched beneath the feet of the figures on the stelae, and these may be captives taken in war. It is only in the north of Yucatan, where Nahuatl influence had been felt, that every man is depicted as a warrior. At Quirigua and Copan, on the other hand, weapons of war are altogether absent, and there is no other evidence whatever of warfare. This seems to imply a long period of peaceful development.

It seems to the writers allowable to make a protest against the continued use of the name Yaxchilan for the ruins of Menché. By usage and common consent the right of giving a name belongs to the first person to visit and describe a ruin (provided that there is no native name already attached to it), as it does to the first person describing a new species. The first to visit and describe Menché (in 1881) was Professor E. Rockstroh of the Instituto Nacional of Guatemala, who had been long resident in the country and was for some years employed on the Mexico-Guatemala boundary survey. Mr Rockstroh named the ruins Menché Tinamit because the Lacandones told him that was the name of the ruin, and that it was so called after an ancestral chief Bol Menché; moreover it was under that name that it was described in the *Biologia Centrali-Americana*. Fourteen years after Mr Rockstroh's visit Menché was visited by Mr Teobert Maler, who remained there two days. In 1897 and in 1900 Mr Maler again visited Menché, and the results of his prolonged researches were published by the Peabody Museum in 1903. In this report he says that "the name of the river Yaxchilan was extended to the ruined city which had no name at all," although at the same time he states that he was well aware of the name Menché given to it by Professor Rockstroh! The river Yaxchilan is on the side of the river Usumacinta opposite to that on which the ruins stand, and enters the

main stream six or seven miles above Menché, and the name Yaxchilan has no connection with the ruins whatever. In these circumstances it seems only fair that the name should be retained which, on good grounds, was given to the ruins by the original explorer.

The subject of architecture is followed by that of pottery, treated all too shortly for so important a subject. However, the author has a good excuse for not devoting more pages to this minor art insofar as the greater proportion of the ceramic remains still await classification. One would only add that the discovery, in the Coban district, of moulds, apparently for the construction of whole vases, proves that a certain proportion of Maya ware was mould-made. Further, the "fundamental similarity in construction. . . between the ceramic products of Costa Rica and the Maya area" claimed by Dr Spinden is only seen in such elementary features as the tripod form of bowl, for instance, and therefore is hardly worth mention. In fact the characteristic technique of Costa Rican pottery differs *toto coelo* from that of the Mayan, but does approximate to that of certain types of Colombian ware.

The working of hard stones and metal and the textile arts receive treatment which is short, but nevertheless adequate for the purposes of the book; and a few words are said on the subject of the surviving Maya codices. In the last connection the author might have pointed out the extraordinarily close similarity which exists between the Mexican codex Féjervary-Mayer and certain portions of the Maya codex Troano-Cortesianus.

The final section of the book deals with the chronological sequence of the monuments. Judging merely from the general appearance and condition of the ruins, it was originally quite natural to give the chronological order as Quirigua, Copan, Tikal. The buildings have suffered comparatively little at Tikal, were only discoverable by excavation at Copan, and were merely shapeless mounds at Quirigua and excavation showed them to be inferior to those at Copan. This order must of course be abandoned owing to the evidence afforded by critical examination of the sculpture and the decipherment of dates on the monuments. But it is still difficult to account for the remarkable preservation of the buildings and wooden lintels at Tikal and the total disappearance of every wooden lintel and crossbeam at Palenque.

Dr Spinden's method of placing the monuments in a scheme of comparative chronology is based upon a consideration of the artistic qualities. He takes the monuments of a given site, analyzes the proportions and details of their ornament, and arranges them in an evolutionary order



which, he claims, must at the same time give the chronological sequence. This method, though ingeniously conceived and consistently applied, has several inherent weaknesses. In the first place there is the difficulty of deciding beyond dispute as to what characters are truly "archaic." In the second place there is the difficulty, which the author himself admits, of distinguishing between "the crudity of first and last attempts, which in the one case arises from inexperience, and in the other from decadence." In the third place there is always the chance that mere crudity may be the result of lack of skill on the part of the individual artist; and where there is reason to believe that a city was inhabited for any length of time the personal equation involved in the study of the handiwork of many successive artists contains an unknown quantity which it is very difficult to estimate. Another point, upon which, for reasons of space, it is only possible to touch here, lies in the fact that the technique of the low-relief carvings is essentially similar to that of woodwork. Now the carved wooden lintels of Tikal, admittedly one of the earliest sites, constitute some of the finest works of art of the Central Maya area. Granted that the Maya were expert wood-carvers at an early date, there is no reason why, when they applied the same methods to stone, they should not have achieved their best results almost immediately; in which case sculptures exhibiting crudity must belong to a period of decadence, or must be the work of inferior artists. This suggestion, which applies only to low-relief carvings, is put forward, not as a definite theory, but as one of the many debatable points which add to the complexity of the question.

If then so many difficulties beset the establishment of a chronology upon an artistic basis as far as a single site is concerned, the difficulties involved in a comparison between two different sites are more numerous and serious. Questions very difficult to answer are involved in the probability of greater conservatism at one site than at another, in the relative tractibility of local materials, in the normal inferiority of the "provincial" artist combined with the possibility of an occasional "genius." Dr Spinden, it is only fair to state, is aware of these difficulties, and consequently attempts to institute comparisons between different sites only on the broadest lines; but still they constitute a weak point in his system.

With regard to the "initial dates" on stelae and other monuments, it is a little difficult to discover whether Dr Spinden regards them as "historical" or not; but from many indications, and especially from the presence of a table in which he correlates them with European time, it may be concluded that he does. Now as far as Copan is concerned, the

arrangement of the monuments on the artistic basis squares very well with the sequence of the initial dates; but other sites are not so satisfactory, and we occasionally find the statement that a monument is accredited with a date later than is warranted by the style of sculpture. Indeed at Piedras Negras the correlation between artistic style and initial dates breaks down altogether, and the author takes refuge in the statement that "the problem which presents itself at Piedras Negras is the same that we shall find at Palenque." This, with all respect to Dr Spinden, is not the case. At Palenque practically all the initial dates occur in connection with mural tablets in temples, at the commencement of lengthy inscriptions, and are carried by means of "distance numbers" down to a comparatively late period. The dates at Piedras Negras are on stelae and other detached monuments, and consequently correspond with those at other sites, differing equally with them from the dates at Palenque. If the dates at these other sites are "historical," then the Piedras Negras dates must be "historical" also, and *vice versa*. We are driven therefore into the following dilemma. If the dates are not historical, then they cannot be used as contributory evidence, and we have nothing by which we can check Dr Spinden's method, the objections to which, on general grounds, we have tried to show. If the dates are historical, then they afford a far better basis for an arrangement of the monuments in chronological sequence than an analysis of style.

We would not in the least suggest that Dr Spinden's careful analysis is labor lost. In fact it has, and will have, the greatest value as contributory evidence, and in cases where initial dates are lacking or obscure. But for the reasons which we have tried to show, we do not consider that such a system is sufficiently stable in itself to form a basis for chronological classification.

The architectural argument, which the author employs with considerable skill, stands on a widely different footing, and here most readers will agree with his conclusions. The evolution of the temple from the wastefully massive structures characteristic of Tikal, to the economical and far more skilfully constructed edifices of Palenque, unaccompanied by any essential variation in form which might violate the conservatism so inseparable from religion, is clearly demonstrated. It also agrees very well with the system of initial dates.

A word might be said here regarding the interesting table of dates in which the author tries to bring Maya chronology into line with European. This table has a peculiar interest for one of the reviewers, since, before the appearance of Dr Spinden's work, he had independently drawn up a

similar scheme, with, however, slightly different results. The factors for the correlation of Maya and European chronology are these. First, an initial date found at Chichen Itza, carved on a stone which now appears as a lintel but is evidently not in its original position. Secondly the chronology of the Books of Chilán Balam, which contain a European date, and can therefore be correlated with our time-system. Now the Chichen Itza date, translated into the "short count" system of the Books of Chilán Balam, gives a katun 3 ahau. Dr Spinden believes that the Chichen date is to be attributed to the Tutul Xiu, whose migrations are chronicled in the Books of Chilán Balam, and assigns it to the first katun 3 ahau after the Tutul Xiu reached Chichen Itza, or 594 A.D. The objection to this is twofold. First, there is no reason to believe that the Tutul Xiu ever reckoned time by the long count (indeed there is evidence of a sort against the supposition). Secondly, the Books of Chilán Balam state definitely that the Tutul Xiu heard of Chichen Itza before they started out in search of it, thus implying that a settlement already existed there. It seems more likely therefore that the Chichen date belongs to this earlier settlement, and expresses the last katun 3 ahau *before* the Tutul Xiu arrived, or 337 A.D. according to Dr Spinden's table.

A good sketch is given of the manner in which influences emanating from Mexico affected later Yucatec art, and all that calls for criticism here is what appears to be a false analogy drawn between the caryatid figures found at Chichen Itza and the human supporters seen on many of the earlier reliefs. A figure sculptured in the round, performing a definite mechanical function as an architectural support, cannot be said to bear any relation to a subordinate figure in a relief trampled beneath the feet of the main figure.

The rest of the book is devoted to a short discussion of the relations between Maya art proper and that of the Zapotec, Huastec, Mexicans and other American peoples. This is a subject which one would gladly have seen treated in far greater detail. In particular the author might have devoted considerably more space to a consideration of Huastec sculpture. He speaks indeed of the Huastec "peculiar art in stone characterized by crouching and hump-backed figures." Such figures of course occur, and are characteristic insofar as they appear to be peculiar to the Huastec district, but they are very unworthy representatives of Huastec art. Numbers of figures, far finer than these, have been found in the Panuco Valley, which bear a very remarkable resemblance to the ruder sculptures of Piedras Negras; and are further characterized, in



some cases, by a headdress formed of the jaws of a monster. The author gives a series of such headdresses from various parts of Mexico, but omits the Huastec territory altogether.

Such in outline is Dr Spinden's monograph, and though we have rather laid stress on those points on which we are at variance with the author, it must not be thought that we do not recognize its great value. As a level-headed and consistent discussion of a complicated subject it will remain a book that no future student can neglect, and its faults, such as they are, are due more to deficiency of material than to inadequacy of treatment. The illustrations are admirable, and furnished on the most generous scale, and it is only the insatiability of the sincere student which leads us to say that we should have liked more. It is not often, indeed, that the author refers his readers to illustrations in other works in order to enforce his argument, but having regard to the comprehensive nature of the book, and also to the inherent laziness of mankind, it might have been better to have made the monograph itself entirely self-sufficing. However, this perhaps verges on hyper-criticism, especially as we are given a good bibliography and an adequate index. Once more the Peabody Museum has performed a signal service to American studies, and we congratulate Dr Spinden on a book of which the value is by no means the less in that it will arouse criticism.

ALFRED P. MAUDSLAY,  
T. A. JOYCE

## PHYSICAL ANTHROPOLOGY

*Ricerche sulla forma del mento e dell'incisura sigmoidea negli uomini e nelle scimmie.*

NELLO PUCCIONI. (Arch. per l'Antrop. e la Etnol., 1913, vol. XLIII, fasc. 1-2, pp. 96-134.)

*Appunti intorno al frammenti mandibolare fossile di Piltdown (Sussex).* NELLO

PUCCIONI. (Arch. per l'Antrop. e la Etnol., 1913, vol. XLIII, fasc. 1-2, pp. 165-175.)

The first of these articles forms a critical study of Woodward's (see: *The Quarterly Journal of the Zoological Society*, 1913, vol. LXIX, N. 273, p. 117-151) scientific examination of the fossil fragments of a mandible found by Dawson near or at Piltdown. As it proved to be impossible to obtain a cast of the object, the author was obliged, as in some of his preceding treatises, to make use of the diagram and measurements. His study is based upon the comparison of the fragment in question with European fossils of the Neandertaloid kind, with the Mauer mandible, and with a series of Anthropomorphae. Above all he severely criticizes Woodward's attempt to reconstruct the bone. Inasmuch as the find in its entirety resembles the lower jaw of a young chimpanzee, Woodward undertook the reconstruction of the fossil after this model, restored, however, the chin curve, taking the mean between chimpanzee and Mauer. By such a process one important argument will be rendered useless. Puccioni succeeds in pointing out certain characteristic identities with the above quoted groups. He concludes that Woodward's assertion—the Piltdown fossil appertaining to Mauer—cannot be supported and that there is, on the contrary, great probability, of its belonging to the Neandertaloids. He likewise follows Lankester's and Waterston's opinion, that the skull which had been found at the same burial place and the mandible belonged to two different individuals.

Puccioni's second investigation was made on over 500 mandibles of men and apes. Amongst the human specimens there are series of different races; male and female ones whose sexes were ascertained after the lists of several anatomical institutes; those of juveniles aged from two months up to ten years; and the well-known European fossils down to the recent finds. The rest was furnished by the different classes of apes such as: Simiidae, Cercopithecidae, Parapithecidae, Cebidae, Homunculidae, Callithricidae. The author limited his investigations to the morphology of the Incisura and the chin region, and they are

expressed through six measurements (involving angles) and the Index incisurae. These are explained on a diagram of a mandible orientated according to Klaatsch's alveolar plane. The individual-, mean- and percentage numbers are to be found in a series of carefully worked out tables. The comparison of the human groups with one another and with the apes results in a number of interesting facts. The author distinguishes between a human and an apish chin in which latter every indication of a prominence is wanting. His chin angle (chin point-alveolar plane) amounts in the apes to from  $38^{\circ}$ – $64^{\circ}$ , for men from  $66^{\circ}$ – $100^{\circ}$ ; an ape chin is thus not to be found in man, and also Mauer with  $64^{\circ}$  recedes very far back, although it comes close up to the human limit. From the results of his two special inquiries (Incisura and chin), the author proposes the differentiation of special outspoken types which are in descending line: the Caucasoid, Australoid, Mongoloid, American, Negroid and Neandertaloid types. Mauer seems in general to stand aloof from the morphology of living human races, while the Neandertaloids seem indeed to prove a morphological unity with them. The difference between the jaws of man and ape consists mainly, as has been mentioned above, in the complete absence of the chin in the ape; yet there can be demonstrated a certain advance towards human characteristics in Troglodytes, Hylobates and several Cebidae. Sexual differences are hardly noticeable, but considerable differences are naturally shown between the jaws of juveniles and those of adults.

BRUNO OETTEKING

*Craneometría Comparativa de los antiguos habitantes de La Tela y del Pukará de Tilcara (provincia de Jujuy).* Por JULIANE A. DILLENIOUS. Buenos Aires, 1913. Pp. 104, Láminas III.

Requested by Miss Dillenius, a pupil of Professor Lehmann-Nitsche, to review her present work in CURRENT ANTHROPOLOGICAL LITERATURE, I hereby take pleasure in complying with her wish.

The *Craneometría comparativa* is the dissertation of Miss Dillenius (now Mrs Lehmann-Nitsche) for the degree of Ph.D. at the University of Buenos Aires. The present study is altogether a decided improvement on Miss Dillenius' *El Hueso Parietal*, which I reviewed in the *American Anthropologist* (vol. 13, 1911, pp. 331–334). There is no development of preconceived ideas this time, for the authoress, "haciendo abstracción de todo juicio *a priori*," has presented a most careful, thoroughly scientific study of two different series of ancient Indian skulls. Twenty of these were found at La Isla, and fifty at Pukará de Tilcara,



two localities in the Quebrada de Humahuaca, province of Jujuy, north-western Argentina. Both series of skulls belong to the Ethnographical Museum of the Faculty of Philosophy and Letters of Buenos Aires University.

La Isla as well as Pukará are very interesting localities from an archeological point of view, the former place being the extreme southern limit of the Humahuaca- (Omaguaca-) region, the latter the farthest northern outpost of the Diaguita-Calchaqui-culture. The distance between La Isla and Pukará de Tilcara (which Pukará must not be confounded with several other localities of that name in northwestern Argentina) is only two leguas.

It is obvious that a minute analysis of the thousands of cranio-metrical ciphers, numerous diagrams and other data, contained in this elaborate study, cannot be given in a brief review. I am obliged to resume the main facts and results as expounded in the three parts into which the work is divided.

The object Miss Dillenius had in view was to find out whether the ancient inhabitants of La Isla and Pukará belong to one and the same type, not race, as she emphasizes. Miss Dillenius holds that there is only one American race (p. 17).

No attempt has been made to distinguish between the sexes, because the artificial deformation of nearly all these skulls makes a certain diagnosis still more difficult. The age of the bearers of these skulls has been determined after Rüdinger's classification. There are young as well as old people among the osseous remains studied.

With the exception of two crania, which are not intentionally deformed, and of two others of which it is doubtful whether they are deformed or not, all these skulls, from La Isla as well as from Pukará, show artificial deformation, but not in the same way. Those of La Isla resemble the circumferencial or Aymara-deformation; those of Pukará present the fronto-occipital or flat-head deformation.

All this osseous material has been measured as recommended by the Convention of Monaco, and otherwise studied after the most improved modern methods.

It seems nevertheless strange, not to say incredible, that the Monaco-Convention does not require any particular horizontal plane to pose the skull. Miss Dillenius, being evidently fully aware of this extraordinary omission, has remedied it by choosing the "German horizontal plane." As there are at least *six* different *German* planes, besides about a dozen others, the authoress might have mentioned that the plane in question

is originally that of von Hoelder and Virchow, adopted in 1877 by the Congress of Munich, instead of referring the reader to a bibliographical footnote. Of the three plates, two (I and III) represent skulls deformed by the two different methods. On the other plate (II) a normal skull is figured. Although the two deformed skulls are posed after the "German horizontal plane," the orientation of the normal skull is altogether different, and resembles most, it would seem, the horizontal plane of Camper. Why, is not explained.

As the study of the cerebral- or neurocranium in both series is greatly impaired by the artificial deformation, Miss Dillenius has studied more particularly the visceral or splanchnocranium. The following are, in brief, the general results.

The Isla-skulls are longer (164 mm.) than those of Pukará (162 mm.), which latter are larger (149 mm.) than the former (139 mm.). The cephalic indices of the Isla skulls vary between 78 and 91, that is to say they are mesobrachy- and hyperbrachycephalic, with an average of 84.3 brachycephalic. The Pukará-skulls oscillate between 85 and 105, with an average of 92.2: hyper- or ultrabrachycephalic. The mean orbital index in both series is extremely high; 101 in both, height and width of the orbits being equal. The nasal index of the Isleños is 48; of the Pukareños 49.

The skulls from La Isla are smaller and denote generally a more narrow facial type than the skulls from Pukará, which represent on the whole a larger and broader type. For the rest, there is much resemblance in type, of the splanchnocranium, between the two series. Both Isleños and Pukareños are mesoprosopoe, mesoene, hyperophthalm, brachystaphylin and mesognath, but, while the Isleños are leptorrhin and mesouran, the Pukareños are mesorrhin and brachyuran.

The application of Mollison's method of correlation to the different indices proves particularly interesting. In this respect the comparative tables of twelve indices on pp. 67 *et seq.* and the five diagrams on pp. 69, 70, 76-78 are instructive. Several different skull types, not only of a few American series, like the Calchaquis and Peruvians, but also of other races, like the Veddas, Maoris and Egyptians, are compared with the Isleños and Pukareños.

The above will give, I trust, a general idea of the contents of Dr Dillenius' very valuable contribution to South American anthropology, in which the specialist is sure to find much new and interesting information.

Finally a bibliographical summary mentions the works used by the authoress in writing her dissertation.

H. TEN KATE

## SOME NEW PUBLICATIONS

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## In Memoriam

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We are obliged to announce the death of Professor Alexander F. Chamberlain, co-editor of *Current Anthropological Literature*. In him students of our science throughout the world will mourn one of the most versatile and erudite of anthropologists.

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